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Revealing to thee the pre-eternal council, Gabriel came and stood before thee, O Maid; and greeting thee, he said:
'Hail, thou earth that has not been sown; hail, thou burning bush that remains unconsumed; hail, thou unsearchable depth; hail, thou bridge that leads to heaven, and ladder raised on high that Jacob saw; hail, thou divine jar manna; hail, thou deliverance from the curse; hail, thou restoration of Adam, the Lord is with thee'

Decisions of the Holy Synod

At its meeting of January 13, 1972, under the chairmanship of the PATRIARCH, the Holy Synod HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the expiry of the period of service abroad of the Rector of the Russian Church of St. Aleksandr Nevsky in Alexandria (ARE), Archpriest Anatoliy Kaznovetsky.

RESOLVED:

(1) that Archpriest **Anatoliy Kaznovetsky** be relieved of the office of Rector of the Russian Church of St. Aleksandr Nevsky in Alexandria (ARE);

(2) that Archpriest **Pyotr Raina** of the Moscow diocese be appointed Rector of the Russian Church of St. Aleksandr Nevsky.

At its meeting on February 2, 1972, under the chairmanship of the PATRIARCH, the Holy Synod

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DISCUSSED: the question of relieving His Grace Archbishop **Andrey** of Omsk and Tumen of the management of the Omsk diocese in connection with his ill health.

RESOLVED:

(1) that for reasons of ill health His Grace Archbishop **Andrey** of Omsk and Tumen be relieved of the management of the Omsk diocese and permitted to retire on an Archbishop's pension, and that his place of residence be the Pskov-Pechory Monastery;

(2) that the Right Reverend Bishop **Mefodiy** of Vologda and Velikoustug be appointed Archbishop of Omsk and Tumen;

(3) that the Most Reverend Archbishop **Pavel** of Novosibirsk and Barnaul be appointed Archbishop of Vologda and Velikoustug;

(4) that the Right Reverend Bishop **Gedeon** of Smolensk and Vyazma be appointed Bishop of Novosibirsk and Barnaul;

(5) that the Right Reverend Bishop **Feodosiy** of Chernovtsy and Bukovina be appointed Bishop of Smolensk and Vyazma;

(6) that the Right Reverend Bishop **Savva** of Pereyaslav-Khmelnitsky, Vicar of the Kiev diocese, be appointed Bishop of Chernovtsy and Bukovina.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod on a request from the Right Reverend Bishop **Germogen** of Vilna and Lithuania to relieve him of the duties of representative of His Holiness, the Patriarch of Moscow, to the Patriarch of Antioch.

RESOLVED:

(1) that the Right Reverend Bishop **Germogen** of Vilna and Lithuania be relieved of the duties of representative of the Patriarch of Moscow to the Patriarch of Antioch;

(2) that Archimandrite **Serapion** Fadeyev of the Trinity-St. Sergius Lavra be appointed representative of the Patriarch of Moscow to the Patriarch of Antioch;

(3) that Archimandrite **Serapion** Fadeyev be ordained Bishop of Podolsk, Vicar of the Moscow diocese.

HEARD: a report by His Eminence Metropolitan **Filaret** of Kiev and Galicia, the Exarch of the Ukraine, on contacts which had taken place in the last year between the Patriarch of Constantinople and representatives of the schismatic group calling itself the Ukrainian Orthodox Church in the United States, at present governed by the self-styled Metropolitan **Mstislav Skrypnik**, periodically reported in the foreign Ukrainian press.

RESOLVED:

(1) that the report be noted;

(2) that the Synod express its regret at such contact between the Patriarchate of Constantinople

and representatives of the schismatic group calling itself the Ukrainian Orthodox Church in the United States, contact which is being misused by the dissidents and the only explanation for which must be that the Supreme Church Authority of the Constantinople Orthodox Church does not possess the necessary information about the uncanonical position of the Ukrainian dissident group;

(3) that information of an historico-canonical nature concerning the Ukrainian Orthodox Church in the United States, together with an exposition of the Moscow Patriarchate's attitude towards it, be put at the disposal of His Holiness Patriarch **Athenagoras** at the earliest opportunity.

HEARD: an account by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the reaction of the so-called Synod of the Russian Church in Exile (Karlowitz schism), held in Montreal and New York in September 1971, to the Local Council of the Russian Orthodox Church in 1971.

RESOLVED:

(1) that the account be noted;

(2) that it be noted that the decisions of the above-mentioned Karlowitz Synod do not introduce anything new in the relations of this group with the Russian Orthodox Church;

(3) that the documents of the so-called sobor be added to other information about the Karlowitz schism for the preparation of canonical sanctions.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the attendance of Archbishop **Antoni** of Minsk and Byelorussia at a Meeting of a Committee of the World Council of Churches on the Church and the Jewish peoples held in Zurich from September 13 to 18, 1971.

RESOLVED: that the report be noted.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the attendance of Archbishop **Antoni** of Minsk and Byelorussia at a meeting of the Working Committee of the World Mission and Evangelisation Commission of the World Council of Churches, held in Montreux (Switzerland) from September 27 to October 2, 1971.

RESOLVED: that the report be noted.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations, on the Fifth Theological Talks ("Arnold

main-V") between theologians of the Moscow Patriarchate and the Evangelical Church in Germany (Federal) held in the monastery of Kirchberg near the town of Horb-on-Neckar from October 20 to 28, 1971, and on the ecumenical contacts which took place between the delegation of the Moscow Patriarchate and representatives of the Christian Churches of the Federal Republic of Germany. The main theme of these talks was "The Risen Christ—the Salvation of the World."

RESOLVED:

(1) that the report be noted;
(2) that the position of the representatives of the Moscow Patriarchate at the talks be approved;
(3) that the results of the talks be approved as representing another step forward in the collaboration of the two Churches in dealing with theological problems of considerable importance for the joint efforts of the Churches in ecumenical activity and in serving brotherhood between peoples;

(4) that the value be recognised of continuing theological talks between representatives of the Russian Orthodox Church and the Evangelical Church in Germany (Federal), which have become traditional and the results of which are also of importance for other Churches taking part in the ecumenical movement;

(5) that thanks be conveyed to Dr. Adolf Wischmann, President of the Department for External Relations of the Evangelical Church in Germany (Federal) and the other representatives of this Church who extended warm hospitality to the delegation of the Russian Orthodox Church;
(6) that satisfaction be expressed concerning the fraternal contacts which representatives of the Protestant and Roman Catholic Churches in the Federal Republic of Germany had with the delegation of the Moscow Patriarchate.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the visit to Cyprus, as a delegate of the USSR-Cyprus Friendship Society, of Archbishop Vladimir of Rostov and Novochoerkassk from November 3 to 11, 1971, and on the contacts which took place during this visit between Archbishop Vladimir and His Beatitude Makarios, Archbishop of New Justinia and All Cyprus, and other representatives of the Church of Cyprus.

RESOLVED:

(1) that the report be noted;
(2) that profound satisfaction be expressed concerning the continuing development of external relations between the Holy Church of Cyprus and the Moscow Patriarchate, a token of which is the attention paid to Archbishop

Vladimir of Rostov and Novochoerkassk during his stay in Cyprus by His Beatitude Makarios, Archbishop of New Justinia and All Cyprus, the bishops, clergy and laity of the Holy Church of Cyprus.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations, on the attendance of a delegation from the Moscow Patriarchate consisting of the Right Reverend Bishop Germogen of Vilna and Lithuania and Archpriest Anatoliy Kaznovetsky at the celebrations on the occasion of the enthronisation of the new Patriarch of the Coptic Church, His Holiness Shenuda III, which took place in the Cathedral of St. Mark the Apostle in Cairo (ARE) on November 14, 1971.

RESOLVED:

(1) that the report be noted;
(2) that the hope be expressed that the traditional friendship between the Coptic Church and the Moscow Patriarchate will develop and grow stronger during His Holiness Patriarch Shenuda III's jurisdiction of the Coptic Church;
(3) that His Holiness Patriarch Shenuda III be thanked for the warm hospitality extended to the delegation of the Moscow Patriarchate.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the attendance of the Right Reverend Bishop Germogen of Vilna and Lithuania and Archpriest Anatoliy Kaznovetsky at the blessing of the new building of the Alexandrian Patriarchate which took place on November 21, 1971, in Alexandria (ARE).

RESOLVED:

(1) that the report be noted;
(2) that cordial congratulations and best wishes on the occasion of the blessing of the new building of the Alexandrian Patriarchate be extended to His Beatitude Pope Nicholas VI, Patriarch of Alexandria and All Africa;

(3) that Pope Nicholas VI be thanked for the warm hospitality shown by His Beatitude to the delegation from the Moscow Patriarchate.

HEARD: a report by His Eminence Metropolitan **Aleksiy** of Tallinn and Estonia on a Meeting of the Council and Consultative Committee of the Conference of European Churches held in Marseilles from November 21 to 25, 1971.

RESOLVED:

(1) that the report be noted;
(2) that the position of the representatives of the Russian Orthodox Church at the meeting be approved;
(3) that the election of Metropolitan **Aleksiy** of Tallinn and Estonia as Vice-Chairman of the

Council and Consultative Committee of the CEC be noted.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations, on the theological talks between representatives of the Moscow Patriarchate and the Evangelical-Lutheran Church of Finland held in the town of Turku (Finland) in the teaching centre of Sinappi from March 19 to 22, 1970, and in the Trinity-St. Sergius Lavra (USSR) from December 12 to 16, 1971. The subjects of these two talks were: 1) The Eucharist as the expression of the communion of believers and the Eucharist in its sacrificial significance; 2) the theological basis of the peace-making activity of the Church; 3) the concepts of justice and violence.

RESOLVED:

(1) that the report be noted;

(2) that profound satisfaction be expressed concerning the opening of theological talks between theologians of the Evangelical-Lutheran Church of Finland and the Moscow Patriarchate, which represent a considerable contribution by the two Churches to the ecumenical movement and assist the strengthening of mutual understanding and collaboration between them;

(3) that sincere thanks be expressed to the Head of the Evangelical-Lutheran Church of Finland, Dr. Martti Simojoki, Archbishop of Turku and Finland, for his personal participation in both sets of talks and for his many-sided contribution to the success of these important Church meetings;

(4) that the position of the representatives of the Moscow Patriarchate at both theological talks be approved;

(5) that the results of both theological talks be approved and that the value of continuing such meetings to the Churches participating in them and to the ecumenical movement as a whole be affirmed;

(6) that deep thanks be expressed to Dr. Martti Simojoki, Archbishop of Turku and Finland, for the hospitality which he extended to the delegation of theologians of the Moscow Patriarchate during its visit to Finland for the 1970 talks.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on the ordination of Archimandrite Serafim Sigrist as Bishop of Sendai of the Orthodox Autonomous Church of Japan and the attendance at this ordination, held in Tokyo on December 19, 1971, of Archbishop Antony of Minsk and Byelorussia.

RESOLVED:

(1) that the report be noted;

(2) that satisfaction be expressed at the appointment of a bishop to the see of Sendai under the Orthodox Autonomous Church of Japan;

(3) that His Eminence Archbishop Vladimir of Tokyo, Metropolitan of All Japan, be thanked for the fraternal reception which he gave Archbishop Antony of Minsk and Byelorussia;

(4) that satisfaction be expressed at the contacts which Archbishop Antony of Minsk and Byelorussia had with representatives of the Christian Churches and religious associations of Japan.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations, on his visit to an archdeaconry of Hungarian Orthodox parishes in Hungary during the Christmas festival (New Style) in December 1971 made by Archbishop Yuveneriy of Tula and Belev, Vice-Chairman of the Department of External Church Relations, to conduct Christmas services in the churches of the said archdeaconry.

RESOLVED:

(1) that the report be noted;

(2) that satisfaction be expressed that the Orthodox Christians of the Hungarian archdeaconry were spiritually comforted by their communion in prayer with an archbishop of their Church at Christmastide;

(3) that satisfaction be expressed at the contacts which took place between Archbishop Yuveneriy and representatives of the Hungarian Ecumenical Council of Churches and the Roman Catholic Church in Hungary.

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, on his attendance, as a delegate of the Soviet Committee for European Security, at a Consultative Meeting of representatives from European countries on European peace and security held in Brussels from January 10 to 13, 1972.

RESOLVED:

(1) that the report be noted;

(2) that the diverse participation of the Russian Orthodox Church in the persons of hierarchs, clergy and laity in everything aimed at securing peace in Europe and extending collaboration between European states and peoples be regarded as important and essential;

HEARD: a report by His Eminence Metropolitan **Nikodim** of Leningrad and Novgorod, Chairman of the Department of External Church Relations, on his visit to the Moscow Patriarchate by His Beatitude Elias IV, Patriarch of Antioch and All the East, from January 13 to 26, 1972.

RESOLVED:

- (1) that the report be noted;
- (2) that satisfaction be expressed at the visit to the Moscow Patriarchate by His Beatitude Elias IV, Patriarch of Antioch and All the East, which will promote the further development and strengthening of brotherly relations between the Antioch and Moscow Patriarchates and the strengthening of friendship between the peoples of Syria, the Lebanon and the Soviet Union;
- (3) that His Beatitude Patriarch Elias IV be thanked for the invitation to His Holiness Patriarch Pimen of Moscow and All Russia to undertake a brotherly visit to the Antiochean Patriarchate in the present year.

HEARD: a report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Chairman of the Education Committee, on the meetings of rectors to discuss teaching in the Moscow Patriarchate's theological schools. The meetings were held on November 9, 1971, and January 27, 1972.

RESOLVED:

- (1) that the results of the meetings of rectors organised by the Education Committee to discuss questions of teaching in the Moscow Patriarchate's theological schools be approved;
- (2) that it be noted that the introduction of a new discipline, the history of the Ancient Eastern (non-Chalcedonian) Churches, in the curricula of the Moscow and Leningrad Theological Academies, which will undoubtedly strengthen the brotherly relations between the Moscow Patriarchate and the Ancient Eastern (non-Chal-

cedonian) Churches, and the dialogue between the latter and the Orthodox Church is most appropriate.

HEARD: a report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, Vice-Chairman of the Council and Consultative Committee of the Conference of European Churches, concerning the ordinary meeting of the Council of the Conference of European Churches to be held from April 18 to 21, 1972.

RESOLVED:

- (1) that the report be noted;
- (2) that the Council of the Conference of European Churches be invited to hold its ordinary meeting in April of this year in the Trinity-St. Sergius Lavra in Zagorsk.

Patriarch PIMEN
of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

Metropolitan NIKODIM
of Leningrad and Novgorod
Metropolitan FILARET
of Kiev and Galicia,
Exarch of the Ukraine
Metropolitan SERAFIM
of Krutitsy and Kolomna
Archbishop NIKODIM
of Kharkov and Bogodukhov
Bishop NIKON
of Arkhangelsk and Kholmogory
Bishop IOANN
of Kuibyshev and Syzran
Metropolitan ALEKSIY
of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate



The Visit to the Russian Orthodox Church of His Beatitude Patriarch ELIAS IV of Antioch and All the East

At the invitation of His Holiness Patriarch Pimen of Moscow and All Russia His Beatitude Patriarch Elias IV of Antioch and All the East spent from January 13 to 26, 1972, in the USSR making his first official visit to the country since ascending the throne of the patriarch. The Primate of the Church of Antioch was accompanied by Metropolitan Spiridon of Iliopolis and Seleucia, Metropolitan Alexios of Emesa, Metropolitan George of the Lebanon mountains, Archimandrite Miron Zaiat, Head of the Episcopal Eparchial Administration in Damascus, Archimandrite Antony Farach and Fr. Kirikiakos Argilo.

The guests were met at Sheremetiyev Airport on January 13 by His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Aleksiy of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Pitirim of Volokolamsk, Chairman of the Publishing Department of the Moscow Patriarchate; Archbishop Yuvenaliy of Tula and Belev, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate; Bishop Germogen of Vilna and Lithuania, ad interim representative of His Holiness Patriarch of Moscow and All Russia at the Patriarchal See

of Antioch; Archimandrite Makarios Tayar, Dean of the Antiochean podvorye in Moscow; and representatives of the Department of External Church Relations of the Moscow Patriarchate. On behalf of the Council for Religious Affairs under the Council of Ministers of the USSR, His Beatitude Patriarch Elias IV was met by V. G. Furov, Vice-Chairman of the Council, and I. I. Mikheyev, an official of the Council. Among the reception party were Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the USSR, and Mr. Jamill Shaya, Ambassador of the Syrian Arab Republic in the USSR.

During his stay in the USSR His Beatitude Patriarch Elias IV was accompanied by Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine; Bishop Germogen of Vilna and Lithuania, Archimandrite Makarios Tayar, Archimandrite Serapion Fadeyev and Archpriest Pyotr Netsvetayev, Dean of the podvorye of the Moscow Patriarchate in Beirut.

During the first day of his stay in Moscow His Beatitude Patriarch Elias IV and those accompanying him paid a visit to His Holiness Patriarch Pimen of Moscow and All Russia at his Moscow residence.

Present at the reception were also those who had welcomed the guests at the airport on behalf of the Russian Orthodox Church. The same day His Holiness Patriarch Pimen of Moscow and All Russia paid a return visit to His Beatitude Patriarch Elias IV at his residence. His Beatitude's party and the representatives of the Moscow Patriarchate who had met the guests at the airport, took part in the ensuing talk.

On January 14, the Feast of the Circumcision and the Feast of St. Basil the Great, His Beatitude Patriarch Elias IV, assisted by numerous archpriests and clergy of the Antiochean Patriarchate and the Russian Orthodox Church, celebrated the Divine Liturgy in the Church of the Archangel Gabriel at the podvorye of the Antiochean Patriarchate in Moscow. Bishop Grigoriy of Krupnish, Dean of the podvorye of the Bulgarian Patriarchate in Moscow assisted at the celebration of the Divine Liturgy.

After the Divine Service Archimandrite Makarios gave a luncheon in honour of His Beatitude Patriarch Elias IV of Antioch and All the East. Present were His Holiness Patriarch Pimen of Moscow and All Russia, the metropolitans and the clergy of the Antiochean Patriarchate accompanying His Beatitude Elias IV, representatives of the episcopate of the Russian Orthodox Church, officials of the Department of External Church Relations and the clergy of the Antiochean podvorye in Moscow.

The luncheon was attended by V. G. Furov, Vice-Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR.

Among the guests were Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the Soviet Union, and Mr. Jamill Shaya, Ambassador of the Syrian Arab Republic in the USSR.

His Beatitude Patriarch Elias IV and His Holiness Patriarch Pimen exchanged speeches of greeting.

Later in the day, His Beatitude and his party visited Moscow churches—the Resurrection of Christ in Sokolniki, the Revered St. Pimen the Great, and the Prophet Elijah in Obyedenskoye Pereulok. Everywhere the guests were hospitably received by the rectors of the churches, representatives of the parish councils and the congregations.

In the afternoon of January 15, His Beatitude and his entourage made a sightseeing tour of Moscow and went round the Kremlin. In the evening His Beatitude and the other visiting clergy officiated at the All-Night Vigil in the Church of the Transfiguration, Bolshaya Ordynka Street.

On Sunday January 16, His Beatitude Patriarch Elias IV and His Holiness Patriarch Pimen celebrated the Divine Liturgy at the Patriarchal Cathedral of the Epiphany in Moscow. They were assisted by Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Spiridon of Heliopolis and Seleucia, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, Metropolitan Alexios of Emesa, Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan George of the Lebanon Mountains, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Yuvnalyi of Tula and Belev, Bishop Grigoriy of Krupnish and Bishop Germogen of Vilna and Lithuania.

Towards the end of the service Patriarch Pimen extended his heartfelt greetings to the honoured guest, Patriarch Elias IV, who, in reply, expressed feelings of brotherly gratitude for the most friendly reception he had enjoyed.

The same day His Holiness Patriarch Pimen gave a grand reception at his Moscow residence in honour of His Beatitude Elias IV. His Beatitude's party was present, as were the permanent members of the Holy Synod of the Russian Orthodox Church, Archbishop Yuvnalyi of Tula and Belev, Bishop Grigoriy of Krupnish, representatives of the Moscow clergy, and officials of the synodal departments of the Moscow Patriarchate. Another guest was Pastor Jean Boleleale, President-General of the Churches of Christ in the Republic of Zaïre, member of the

Executive Committee of the World Council of Churches, who was in Moscow at the time. Present at the reception were also V. G. Furov, Vice-Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR and I. I. Mikheyev, an official of the Council. Patriarch Pimen delivered the speech of greeting, in answer to which Patriarch Elias IV expressed his warmest thanks for the Patriarch's hospitality and extended his good wishes to the Russian Orthodox Church and Her Primate.

The same evening the guests saw a performance at the Bolshoi Theatre.

On January 17, Patriarch Elias IV and the persons accompanying him visited the Andrey Rublev Museum of Early Russian Art and inspected its collection.

In the afternoon, Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the USSR, gave a reception in honour of His Beatitude Patriarch Elias IV and his party. Among the guests were His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Yuvenaliy of Tula and Belev, Bishop Germogen of Vilna and Lithuania and other Church dignitaries. The reception was attended by I. I. Mikheyev, an official of the Council for Religious Affairs under the Council of Ministers of the USSR.

In the evening of January 17, Metropolitan Nikodim, Chairman of the Department of External Church Relations of the Moscow Patriarchate gave a dinner at his Moscow residence in honour of His Beatitude Patriarch Elias IV and his entourage. The dinner was attended by His Holiness Patriarch Pimen, Metropolitan Filaret of Kiev and Galicia, Metropolitan Serafim of Krutitsy and Kolomna, Archbishop Yuvenaliy of Tula and Belev, Bishop Germogen of Vilna and Lithuania, Bishop Grigoriy of Krupnish, Dean of the podvorye of the Bulgarian Orthodox Church in Moscow, and the officials of the synodal departments of the Moscow Patriarchate. Before the dinner, the hierarchs and the representatives of the two Churches exchanged opinions on questions of fraternal cooperation. Present at the dinner were V. G. Furov, Vice-Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, and I. I. Mikheyev, an official of the Council. Other guests were Mr. Jamill Shaya, Ambassador of the Syrian Arab Republic in the USSR, and Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the Soviet Union.

The same evening the guests left for Leningrad.

On their arrival in Leningrad on January 18, Patriarch Elias IV and his party visited the Cathedrals of St. Vladimir, the Transfiguration and the Trinity, where they were warmly received by the clergy and laity, and where they paid homage to the local holy relics. After the Divine Liturgy and the blessing of the water in the Cathedral of the Trinity Patriarch Elias IV officiated at the panikhida for the late Metropolitan Grigoriy of Leningrad and Ladoga who had taken part in 1950 in the chirotony at which the Patriarch had been consecrated bishop.

The same evening Patriarch Elias and the metropolitans and archimandrites accompanying him participated in the All-Night Vigil at the Cathedral of St. Nicholas and the Epiphany. His Beatitude was assisted by Metropolitan Nikodim, Metropolitan Filaret and Bishop Meliton of Tikhvin, Rector of the Leningrad Theological Academy.

On January 19, the Feast of the Baptism of Jesus Christ, Patriarch Elias, assisted by the hierarchs of the Church of Antioch and the Russian Orthodox Church who had taken part in the All-Night Vigil the previous evening, celebrated the Divine Liturgy at the Cathedral of St. Nicholas and the Epiphany. After the Liturgy Patriarch Elias IV performed the ceremony of the Great Blessing of the Waters.

After the Divine Service Metropolitan Nikodim of Leningrad and Novgorod gave a luncheon at his residence in honour of Patriarch Elias IV, at which were present all who had taken part in the Divine Service at the cathedral.

During the luncheon Metropolitan Nikodim and Patriarch Elias IV exchanged speeches of greeting. In the evening His Beatitude and the accompanying party visited the Leningrad Theological Academy, where a special ceremony took place participated by the members of the corporation of professors and teachers, the students of the Academy and the Seminary, at which, carrying out the decision of the Council of the Academy, His Beatitude Patriarch Elias IV was presented by Metropolitan Nikodim with the diploma of honorary member of the Leningrad Theological Academy. Afterwards a concert was given by a choir made up of the clergy of Leningrad and the pupils of the Leningrad theological schools. His Beatitude and his party made a tour of the lecture halls and the library of the Academy and the Seminary and visited the Academy's church. Bishop Meliton of Tikhvin, Rector of the Academy and the Seminary, told the guests from the Antiochean Church

about the life and work of the Leningrad theological schools.

On January 20, Patriarch Elias IV and his party paid a visit to the Piskarevskoye Memorial cemetery, visited the museums of Leningrad and made a tour of the architectural ensembles of the city. In the evening the guests from the Church of Antioch attended a performance at the Kirov Opera and Ballet Theatre. The same evening the guests left for Kiev.

On their arrival in Kiev, on January 21, His Beatitude and his entourage visited the parish Church of the Intercession and the Convent of the Intercession, where they had a talk and meal with Abbess Raphaela and the nuns of the convent. The guests visited the ancient Cathedral of St. Sophia, made a tour of the historic monuments of Kiev, attended the Exhibition of Economic Achievements of the Ukrainian Soviet Socialist Republic and saw a number of documentaries about the Soviet Ukraine.

On Saturday, January 22, His Beatitude and the accompanying hierarchs and the clergy of the Church of Antioch, assisted by Metropolitan Filaret, Bishop Vladimir of Chernigov and Nezhin, Bishop Savva of Pereyaslav-Khmel-nitsky and the clergy of the church officiated at the All-Night Vigil in the Cathedral of St. Vladimir.

On Sunday, January 23, His Beatitude assisted by the same hierarchs and the clergy celebrated the Divine Liturgy at the Cathedral of St. Vladimir. Afterwards Metropolitan Filaret gave a luncheon in honour of His Beatitude Patriarch Elias IV which was attended by the celebrators of the Divine Liturgy. Among those present at the luncheon was K. Z. Litvin, representative of the Council for Religious Affairs under the Council of Ministers in the Ukrainian Soviet Socialist Republic. During the luncheon Metropolitan Filaret and Patriarch Elias IV both made short speeches. The same evening the guests left for Moscow.

In the morning of January 24, Patriarch Elias IV and his party left Moscow for Zagorsk. On their arrival at the Trinity-St. Sergius Lavra, where the guests were welcomed by the monks of the monastery and Archbishop Filaret of Dmitrov, His Beatitude Patriarch Elias IV attended prayers at the shrine of St. Sergius. After that the guests paid homage at the tomb of His Holiness Patriarch Aleksey, where they celebrated Lity for the repose of the Patriarch's soul, and saw the churches and other memorable places of the Lavra. After a short rest Patriarch Elias IV and other members of the delegation of the Church of Antioch were received by the Moscow Theological Academy and Seminary.

Following a tour of the building, during which the guests saw the lecture halls, the library and the room of ecclesiastical archeology, His Beatitude was led to the assembly hall where a concert of church music was given by the students of the theological schools in the presence of the corporation of professors and teachers, and of the students, in honour of the guests. Later the Rector of the Moscow Theological Academy and Seminary, Archbishop Filaret of Dmitrov, gave a reception for the Primate of the Antiochean Church and his party, which was attended by the professors and lecturers of the Academy and Seminary, and representatives of the monastery. Archbishop Filaret greeted the honoured guest, and His Beatitude made a reply.

The same evening Mr. Jamill Shaya, Ambassador of the Syrian Arab Republic in the USSR, gave a reception at the Embassy in honour of His Beatitude Patriarch Elias IV of Antioch and All the East. Among those who attended the reception were His Holiness Patriarch Pimen of Moscow and All Russia; Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate; Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine; Metropolitan Serafim of Krutitsy and Kolomna; Bishop Germogen of Vilna and Lithuania, and other dignitaries of the Church.

The reception was attended by V. G. Furov, Vice-Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR and Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the USSR.

In the morning of January 25 His Beatitude Patriarch Elias IV and his entourage paid a visit to the Council for Religious Affairs under the Council of Ministers of the USSR where they were received by V. A. Kuroyedov, Chairman of the Council.

Taking part in the reception were Metropolitan Nikodim, Chairman of the Department of External Church Relations of the Moscow Patriarchate, and Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine.

Present at the reception were V. G. Furov, Vice-Chairman, and I. I. Mikheyev, an official of the Council for Religious Affairs under the Council of Ministers of the USSR.

Next, His Beatitude and his entourage paid their farewell visit to His Holiness Patriarch Pimen. In the brotherly talk between the two Primates, permanent members of the Synod of the Russian Orthodox Church took part. His Holiness Patriarch Pimen presented the honoured guests from the Orthodox Church of Antioch with orders of the Russian Orthodox Church:

His Beatitude Patriarch Elias IV of Antioch and All the East—the Order of St. Vladimir of the First Class; Metropolitan Spiridon of Heliopolis and Seleucia, Metropolitan Alexios of Emesa and Metropolitan George of the Lebanon Mountains—Second Class; Archimandrite Makarios Tayar, Archimandrite Miron Zaiat, Archimandrite Anthony Farach and Mr. Kiriakos Argilo—Third Class. Later His Beatitude and party called on Metropolitan Serafim at his residence.

In the afternoon His Holiness Patriarch Pimen gave a grand reception in honour of His Beatitude Patriarch Elias IV of Antioch and All the East and his entourage. Among those present at the reception were the permanent members of the Synod, representatives of the episcopate of the Russian Orthodox Church, officials of the synodal departments of the Moscow Patriarchate, representatives of the Moscow clergy and laity, the Trinity-St. Sergius Lavra and the corporation of professors and lecturers of the Moscow theological schools. The reception was attended by Bishop Grigoriy of Krupnish, Dean of the podvorye of the Bulgarian Patriarchate in Moscow, and Mufti Ziyautdin Babakhonov, Chairman of the Spiritual Board of Moslems in Central Asia and Kazakhstan.

Present at the reception were V. A. Kuroyedov, Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, V. G. Furov, Vice-Chairman, and officials of the Council. Among those who attended the reception were Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the Soviet Union, and Mr. Jamill Shaya, Ambassador of the Syrian Arab Republic in the USSR. Representatives of a number of Soviet public organisations, of the ecclesiastic and secular press were also present at the reception.

Addressing His Beatitude Patriarch Elias IV, His Holiness Patriarch Pimen expressed his sincere joy at His Beatitude's visit to the USSR, noted the existence of traditional ties of brotherly friendship between the Church of Antioch and the Russian Church, and wished long life to His Beatitude and prosperity to the Orthodox Church of Antioch headed by him.

In his speech of reply His Beatitude Patriarch Elias IV expressed his heartfelt gratitude for the hospitality accorded him and all the representatives of the Church of Antioch, and spoke with appreciation of the aid given by the Soviet people in the cause of securing the restoration of the lawful rights of the Arab people in the Middle East, and wished every prosperity to the Russian Orthodox Church and many years of happiness to the Soviet people.

V. A. Kuroyedov and Mufti Ziyautdin Babakhonov also made speeches of greeting.

On January 26 His Beatitude Patriarch Elias IV of Antioch and All the East and his party left Moscow for their own country. At Sheremetiyevo Airport the honoured guests were seen off by His Holiness Patriarch Pimen of Moscow and All Russia, the permanent members of the Holy Synod of the Russian Orthodox Church, Archimandrite Makarios Tayar, Dean of the podvorye of the Antiochean Patriarchate in Moscow, and officials of the Department of External Church Relations of the Moscow Patriarchate. Among those at the airport were V. G. Furov, Vice-Chairman, and I. I. Mikheyev, an official of the Council for Religious Affairs under the Council of Ministers of the USSR. Present at the airport were Mr. Naim Amiuni, Ambassador of the Lebanese Republic in the USSR, and Mr. Jamill Shaya, Ambassador of the Syrian Arab Republic in the USSR.

A Letter from the Primate of the Evangelical-Lutheran Church to His Holiness PIMEN, Patriarch of Moscow and All Russia

Your Holiness, deeply respected Brother in Christ!

In the name of the Evangelical-Lutheran Church of Finland I have the cordial joy and honour to express to Your Holiness and in your person to the whole Russian Orthodox Church profound gratitude for the approach and the depths with which the theological discussions between our churches of the 12th to the 16th of December, 1971, were conducted in the bosom of your Church in the Trinity-St. Sergius Lavra in Zagorsk. I would like also to express thanks for the splendid hospitality which was extended to the Finnish Delegation, both during the actual discussions at Zagorsk and afterwards in Moscow and Leningrad. We particularly appreciated the attention and kindly welcome which Your Holiness personally gave to our delegation.

Permit me to express together with our gratitude the firm conviction that the Finnish delegation has gained not only unforgettable memories of Christian brotherly love but also extensive theological and ecclesiastic material which will give us a stimulus to further research and thought in the sphere of our most holy faith, that we may increase therein, confessing the Triune God, the Father, Son and Holy Spirit. The theological talks have given us a great deal and for this we have to thank the scholars and our beloved interlocutors of the Russian Orthodox Church.

It is our sincere wish to continue these colloquies and we now invite a delegation of the

Russian Orthodox Church to Finland to continue discussions on themes suggested at Zagorsk. I suggest that we should arrange the precise time of these future discussions upon another occasion.

Your Holiness, please accept from me personally and from my whole Church my heartiest and best wishes for the New Year and the great festival of the Nativity of our Saviour.

Your Holiness's fellow-servant and brother in the faith in Jesus Christ

Dr. MARTTI SIMOJOKI,
Archbishop of Turku and Finland

Leading Persons of the World Council of Churches in the Soviet Union

A large group of members of the Executive Committee and of the World Council of Churches headquarters staff stopped in the USSR on their way to Oakland (New Zealand) to attend a session of the Executive Committee of the WCC which opened on February 8.

While in Moscow they went to Divine services in a number of churches. They also toured places of interest in the city. On February 4 the guests saw the collection of the USSR Diamond Fund in the Kremlin, and the same evening were present at a Bolshoi Theatre performance at the Kremlin Palace of Congresses.

On Saturday, February 5, the visiting churchmen went to the Trinity-St. Sergius Lavra, where they inspected the ancient churches of the monastery, after which they were received at the Moscow Theological Academy and there listened to a concert of church music given by the students' choir of the Moscow theological schools. On behalf of the party Dr. W. A. Visser't Hooft, honorary President of the WCC, honorary member of the Moscow Theological Academy, greeted the students and the teachers of the Academy.

His Holiness Patriarch Pimen of Moscow and All Russia held a reception at his Lavra residence in honour of the WCC members and staff. Among those present were: Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate; Metropolitan Serafim of Krutitsy and Kolomna; Metropolitan Aleksey of Tallinn and Estonia, Chancellor of the Moscow Patriarchate; Archbishop Pitirim, Chairman of the Publishing Department of the Moscow Patriarchate; Archbishop Juvenaliy, of Tula and Belev, Vice-Chairman of the Department of External Church Relations of the Moscow Patriarchate, Bishop Grigoriy of Krupnish, Dean of the podvorye of the Bulgarian Patriarchate in Moscow; Archimandrite Macarios Tayar, Dean of the podvorye of the Antiochean Patriarchate in Moscow; representatives of the Moscow Theological Academy and Seminary and of the monastery, and officials of the central departments of the Moscow Patriarchate. The reception was attended by A. N. Stoyan, Head of the All-Union Council of Evangelical Christian Baptists. At the reception were

P. V. Makartsev, Deputy Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, and I. I. Mikheyev, an official of the Council.

His Holiness Patriarch Pimen warmly greeted the representatives of the WCC and wished them every success in the forthcoming session of the WCC Executive Committee. In their reply, Dr. Eugene C. Blake, General Secretary of the WCC, and Ernest Payne, President of the WCC, expressed their gratitude. The guests were greeted by P. V. Makartsev, Deputy Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR. After the reception the guests saw a film about the 1977 Local Council of the Russian Orthodox Church and the Enthronement of His Holiness Patriarch Pimen of Moscow and All Russia.

On Sunday, February 6, the party from the WCC attended Divine Liturgy in the Patriarchal Cathedral of the Epiphany, which was celebrated by Archbishop Pitirim of Volokolamsk and Bishop Serafim of Sendai (Autonomous Orthodox Japanese Church).

Some of the guests visited the All-Union Council of Evangelical Christian Baptists where they were received by I. G. Ivanov, Chairman and A. M. Bychkov, Secretary-General of the CECEB, and were afterwards present at prayers.

Later, on the same day, the WCC delegation left for New Zealand.

CURRENT EVENTS

On January 21, 1972, Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, received the Rev. Earl Samford, Chaplain of the US Embassy in Moscow.

On January 24, 1972, Metropolitan Nikodim of Leningrad and Novgorod, Chairman of the Department of External Church Relations of the Moscow Patriarchate, received Archimandrite Iriney Talambekos, Dearly of the podvorye of the Alexandrian Patriarchate in Odessa, Exarch of the Patriarch of Alexandria.

On January 25, 1972, Archpriest Pyotr Raina, of the clergy of the Moscow diocese, left for his new post as the Rector of the Church of St. Aleksandr Nevsky in Alexandria (ARE).

On January 28, 1972, Archimandrite Chrysostom, official of the Department of External Church Relations of the Moscow Patriarchate, received the Rev. Dr. Eric Staples, Rector of the Anglican church in Helsinki. Present at the reception was Mr. Bill, First Secretary of the British Embassy in Moscow.

On January 29, 1972, ecumenical prayers were offered for Christian unity and peace at a special ceremony held at the residence of Mr. Jacob D. Beam, US Ambassador in Moscow. On behalf of the Russian Orthodox Church Archbishop Filaret of Dmitrov, Rector of the Moscow Theological Academy, took part.





The Services of His Holiness Patriarch PIMEN

JANUARY

January 14 (1). The Circumcision of our Lord. The Feast day of St. Basil the Great, Archbishop of Caesarea. His Holiness Patriarch Pimen celebrated the Liturgy in the Patriarchal Cathedral of the Epiphany in Moscow.

January 15 (2). Feast day of Saint Serafim of Sarov, the Miracle Worker. On the eve, His Holiness Patriarch Pimen officiated at the All-Night Vigil and an kathistos to Saint Serafim in the church of Elijah the Prophet, Obysenskiy Pereulok, Moscow. The service was attended by His Beatitude Elias IV, Patriarch of Antioch and All the East, and members of his company. Before Mattins the Rector of the church, Archpriest Nikolay Tikhomirov, welcomed Patriarch Elias IV and presented him with an icon of Christ Pantocrator. In his reply, His Beatitude thanked the congregation for the warm welcome they had accorded him.

On the feast day itself Patriarch Pimen attended the Divine Liturgy in the domestic chapel of the Moscow Patriarchate.

January 16 (3). The 32nd Sunday after Pentecost and the Sunday before Epiphany. On the eve, His Holiness Patriarch Pimen conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany. On the Sunday, the Divine Liturgy was celebrated—again in the Cathedral of the Epiphany—by His Beatitude Patriarch Elias IV of Antioch and All the East, His Holiness Patriarch Pimen of Moscow and All Russia, Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Spidon of Heliopolis and Seleucia, Metropolitan Filaret of Kiev and Galicia, Patriarch of the Ukraine, Metropolitan

Alexios of Emesa, Metropolitan Serafim of Krutitsy and Kolomna, Metropolitan George of the Mountains of Lebanon, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Yuvenaliy of Tula and Belev, Bishop Grigoriy of Krupnish, Dean of the Bulgarian podvorye* in Moscow, and Bishop Germogen of Vilna and Lithuania together with Archimandrite Makarios Tayar, Dean of the Antiochean podvorye in Moscow, the clergy accompanying Patriarch Elias IV and the clergy, readers and servers of the cathedral. The Service was conducted in Church Slavonic and Arabic. At the end of the Liturgy, Patriarch Pimen welcomed Patriarch Elias IV and presented him with an icon of Christ Pantocrator. In his reply, His Beatitude thanked Patriarch Pimen for the valuable gift, for the love and cordiality with which he had been welcomed in Russia.

January 18 (5). The eve of Epiphany and of the Baptism of our Lord. His Holiness Patriarch Pimen and Archbishop Pitirim of Volokolamsk concelebrated the Divine Liturgy in the Patriarchal Cathedral of the Epiphany. After the liturgy, Patriarch Pimen officiated at Vespers and at the Great Blessing of the Waters.

January 19 (6). Holy Epiphany. The Baptism of our Lord Jesus Christ. His Holiness Patriarch Pimen concelebrated the liturgy with Archbishop Pitirim of Volokolamsk in the Patriarchal Cathedral of the Epiphany where, on the eve, they had conducted the All-Night Vigil. The Great Blessing of the Waters, after the Liturgy, was performed by Archbishop Pitirim.

* Podvorye and other terms see in an explanatory vocabulary, page 80.

January 22 (9). The feast day of St. Filip, Metropolitan of Moscow. His Holiness Patriarch Pimen conducted the All-Night Vigil on the eve and celebrated Divine Liturgy on the day in the Church of the Transfiguration in the Patriarchal podvorye of the Holy Trinity in the village of Lukino, where there is a side-altar dedicated to St. Filip.

January 23 (10). The 33rd Sunday after Pentecost and the Sunday after Epiphany. On the eve, His Holiness Patriarch Pimen conducted the All-Night Vigil in the Patriarchal Cathedral of the Epiphany and anointed the congregation with Holy Oil. On the day, Patriarch Pimen celebrated the Divine Liturgy in the same cathedral.

January 28 (16). The Friday of the 34th week after Pentecost. In the evening, His Holiness Patriarch Pimen read an akathistos before the locally revered icon of the Mother of God "Joy Unhoped-For" in the Church of Elijah the Prophet, Obydenskiy Pereulok, Moscow.

January 30 (17). The Sunday of the Publican and the Pharisee. His Holiness Patriarch Pimen conducted the All-Night Vigil on the eve in the Patriarchal Cathedral of the Epiphany and anointed the congregation with Holy Oil. On the Sunday Patriarch Pimen celebrated the Divine Liturgy in the same cathedral. At the liturgy a research-student of the Moscow Theological Academy Valentin Sultan was ordained deacon. At the end of the liturgy Patriarch Pimen performed the funeral rites for Schema-Archimandrite Serafim (Archimandrite Porfiry Barayev), the late cleric of the Patriarchal Cathedral.

FEBRUARY

February 6 (January 24). The Sunday of the Prodigal Son. On the eve His Holiness Patriarch Pimen conducted All-Night Vigil and on the day celebrated the Divine Liturgy in the Refectory Church of St. Sergius in the Trinity-St. Sergius Lavra.

February 7 (January 25). The feast day of the icon of the Mother of God "Comfort My Sorrow". His Holiness Patriarch Pimen officiated at the Di-

vine Liturgy and, on the eve, at the All-Night Vigil in the Church of St. Nicholas, Vishnyakovskiy Pereulok, Moscow, where there is a locally revered icon of the Mother of God "Comfort My Sorrow". Before the liturgy, Patriarch Pimen was solemnly received with bread and salt at the entrance to the church. After the festal moleben, His Holiness replied to the welcoming address of the Rector, Archpriest Vsevolod Spieler, thanked the clergy of the church and the choristers for their decorous performance of the Divine Service and gave them his blessing.

A Journey to the Republic of Cuba



At the invitation of the Orthodox community in Havana and with the blessing of His Holiness Patriarch Pimen of Moscow and All Russia, I fell to my lot, as acting Patriarch Exarch in Central and South America, to visit the Republic of Cuba. I was accompanied by Nikolay Dmitriyev, Archdeacon of the Church of the Dormition in the Novodevichy Monastery in Moscow.

On May 12, 1971, we left Moscow by plane. After fourteen hours of unbroken flight we arrived that same day in Havana. At the airport we were warmly welcomed by our Cuban brethren: the Vice-President of the National Union of Churches in Cuba, Dr. Fernandez Seballos of the Reformed Church, the General Secretary of the National Union of Churches in Cuba, Dr. Julio Domingues, and representatives of the local Orthodox community. Among those who had come to meet us was a member of the Soviet Consulate, A. A. Vachnadze.

On the following day we visited the headquarters of the National Union of Churches in Cuba. Among others present at the reception held there in our honour were Bishop Armando Rodriguez of the Methodist Church, the President of the NCCC, Dr. Seballos and Manuel Chavez, the Vicar-General of the Anglican Church in Cuba. I was asked to tell the assembled company about the life and activities of the Russian Orthodox Church, about how the Church and the Christians of the Soviet Union on the basis of the Gospel and in the light of their faith fulfil the obligations, endeavouring with a profound sense of responsibility to serve their people, the Christians.

umena and all mankind. A fraternal atmosphere reigned at the reception.

When it was over, Vicar-General Chavez showed us over the Anglican Cathedral of the Holy Trinity. The Cathedral is a nineteenth-century building, richly decorated, and can accommodate one and a half thousand people. The Anglican Church in Cuba today numbers some ten thousand people.

On the same day we took a look around the Cuban capital. The architecture of Havana is magnificent and rich in variety. There are many historical monuments erected in memory of the Cuban people's galant struggle for independence. The main characteristic of Cuba today is the sense of active achievement, of constructive development in the arts and sciences, in the social life of the country and the building of a new, socialist society. Beauty we saw and felt all around us—not only in nature, but in the people and in their work. Accompanied by Dr. Seballos and by two members of the Orthodox community, Dr. Domingues and Mr. Roberto Ruiz, we visited the National Park Nature Preserve, one of the most extensive in the world. We also went to see the cemetery of the Roman Catholic Church, where we were impressed by the unique marble monuments. That evening Dr. Domingues and his wife entertained us most hospitably in their own home.

On May 14 we paid a brotherly visit to the Roman Catholic Archbishop of Havana, Francisco Ricardo Oves. Also present at this friendly meeting was his Vicar-General Evelio Ramos Dias. One subject which arose in the course of conversation was the Local Council of the Russian Orthodox Church and the election of the Patriarch. We also touched on questions of dogma, the sacrament of the Holy Eucharist and certain traditions of the Orthodox and Catholic Churches. Roman Catholicism has been established in Cuba since the XV century and today there are about a million Catholics amongst the inhabitants of the island.

On the same day Dr. Seballos and Dr. Domingues accompanied us to the school settlement founded after the Cuban revolution in January 1959. The students not only do not have to pay for their instruction but have all their material wants looked after by the state. The director of the settlement's museum and library showed us archive documents relating to himself and to Dr. Seballos. These documents and photographs showed them taking an active part in the campaign to end illiteracy, to build up a new system of education, which they achieved under direct threats of reactionary terrorism. Patriotic Christians, side by side with all the

loyal sons and daughters of their country, have played their part in the struggle for a new life; now, too, they take an active part in working for the good of the new society.

On the evening of May 15, on Saturday, all members of the Orthodox community living in Havana foregathered in the Church of Sts. Constantine and Helen, Equal to the Apostles. The Church was built thirteen years ago by the labour of Russians, Bulgarians, Arabs and other Orthodox citizens of Havana. The Assembly gave a joyful welcome to the emissaries of the Russian Orthodox Church. Before the beginning of the meeting, prayers were said imploring God's help and blessing on the labours of the Church Assembly.

After this, the Assembly proceeded to the election of a chairman and a secretary. Dr. Julio Domingues informed us that for the last thirteen years the Orthodox community had been without a pastor. He went on to speak of the community's unsuccessful applications for help to the Greek Church in the US. It was not until representations were made to the Russian Orthodox Church that their problem had been solved. The Russian Church had reacted with motherly concern and sent them Her Archbishop Nikodim: "The purpose of our meeting," Dr. Domingues concluded, "is to request the Mother Russian Orthodox Church to take us beneath Her omophorion."

After this speech, the text of the Assembly's formal appeal to be taken under the protection of the Russian Orthodox Church was read aloud. The Assembly unanimously approved the wording and all its members appended their signatures.



Visit to the National Union of Churches in Cuba. Dr. Fernandez Seballos (second from left), Bishop Armando Rodrigues, Archbishop Nikodim of Kharkov and Bogodukhov, and Dr. Julio Domingues.

Dr. Julio Domingues handed the appeal to me. In conclusion, he thanked those present for the trust they had shown in the Russian Orthodox Church and expressed the hope that the Mother Church would not now leave its children without spiritual guidance. The Assembly terminated in a prayer of thanksgiving, after which began the All-Night Vigil.

On the 5th Sunday after Easter, the Sunday of the Good Samaritan, in this same church, Archdeacon Nikolay Dmitriyev and I celebrated the Divine Liturgy, during which I ordained Julio Domingues deacon. The day before, he and layman Roberto Ruiz had been accepted into the Orthodox Faith according to the requisite order with the sacrament of the Chrism. At the end of the Liturgy nearly 80 members of the Orthodox community received Holy Communion. At the end of the service I preached a sermon to the congregation, blessed each one individually and gave a brief informal talk.

* * *

On that same day we were the guests of Archbishop Francisco Oves at dinner in the Convent of Santo-Venia. The Mother Superior of the Convent, Reverend Mother Carmen, gave us a courteous welcome and entertained us with cordial hospitality. Other guests at the dinner were Monsignor Evelio Dias, Dr. Seballos, Father Philizisimo Sanches, Dean of the Roman Catholic Cathedral in Havana, Deacon Julio Domingues and others. We were shown over the convent. The nuns there look after old people whom they accommodate in the precincts. The Convent has a small operating theatre and facilities for the practice of physiotherapy and dentistry.

On the invitation of Archbishop Oves we made an excursion to the spa-town of Matansa. On the way we told one another about the life and work of our Churches within the framework of a socialist society, of the improvement in the living conditions of the workers in our two countries. Our Catholic brothers also asked about our theological academies and seminaries.

On May 17 we paid an official visit to the Minister of Communications and Posts entrusted with religious matters, Dr. Jose Philip Carneado. We were accompanied by Dr. Seballos and Deacon Domingues. They introduced us to the Minister. In the course of the friendly talk which followed, the Minister warmly recalled a journey he had made to the Soviet Union, his visit to the Trinity-St. Sergius Lavra in Zagorsk and his meetings with ecclesiastical and social officials of our country.

After this we paid a visit to the Nuncio. The Nuncio himself being absent abroad, we were received by the Nunciary Secretary Monsignor Shimamoto. After a friendly talk, we left accompanied by Archbishop Oves and Monsignor Dias, to see the Catholic Seminary in Havana. There are forty students at the Seminary. Students and clergy gave us a warm welcome and showered us with questions about the life of our Church. The meeting soon came to resemble nothing so much as a press conference. The future priests were eager to know all about the life of the Orthodox Church in the Soviet Union and how the Christians of our country serve their Church, their country, the ecumenical brotherhood, peace and friendship between the nations. The ordinands appeared delighted to find an Archbishop of the Russian Orthodox Church could be so accessible.

We had an interesting meeting with the Japanese Ambassador in Cuba, General Shiro Kondo, at his residence. He told us how his grandfather had met the "Apostle to Japan" Archbishop Nikolay Kasatkin and, impressed by his wisdom, ardent faith and humanity, had been converted to Orthodoxy. The Ambassador, like his grandfather, is Orthodox. He was happy to learn that his home Church was no longer in a state of schism and of the formation of an Autonomous Orthodox Church of Japan. "This is excellent news, the Lord be praised," he said. The Ambassador expressed the wish to be present when we next celebrated Divine Services in the Church of Sts. Constantine and Helen.

On the eve of our departure on May 20 we were received by the Ambassador Extraordinary and Plenipotentiary of the USSR to the Republic of Cuba, N. P. Tolubeyev.

On that same day we visited the Roman Catholic Convent "The Servants of the Virgin Mary." Here many nuns and superiors from other convents come to attend courses to give them a better knowledge of the new socialist order, the new conditions of work, the position of religion, etc. As at the Seminary, there was a lively discussion and we were asked many questions. The Mother Superior invited us to remain for a meal.

Dr. Fernandez Seballos, who had cared for us most lovingly throughout our stay in Cuba, then invited us to come home and spend some time with him and his family. Dr. Seballos is a firm friend of the Russian Orthodox Church and of our country. He has visited the Soviet Union as the guest of our Church on more than one occasion and plays an active part in ecumenical meetings and in the activities of the Christian Peace Conference.

On May 21, the Feast day of St. John the Theologian, the Orthodox community was officially opened. More than 200 people attended the Divine Liturgy at the Church of Sts. Constantine and Helen. Among the guests of honour were Archbishop Francesco Oves, Monsignor Evelio Dias, Monsignor Shimamoto, Bishop A. Rodrigues, nuns, representatives of all the Christian Churches in Cuba and of the teaching staffs and students of the divinity schools. Also present were the Japanese Ambassador Shiro Kondo, the Dutch Ambassador Mr. Cohen-Stuart, the Swedish Ambassador Mr. Silvio Masnata, the representative of UNESCO in the Southern Hemisphere Jan B. de Vik, the Soviet Consul N. I. Sevryugov and an attache from the Soviet Embassy V. V. Zemskiy.

During the Liturgy I ordained Julio Domingues priest and Roberto Ruiz deacon. Father Julio Domingues is the founder of the Orthodox community in Cuba and, as an Orthodox Christian, he is sufficiently prepared and experienced to enter the ranks of the priesthood.

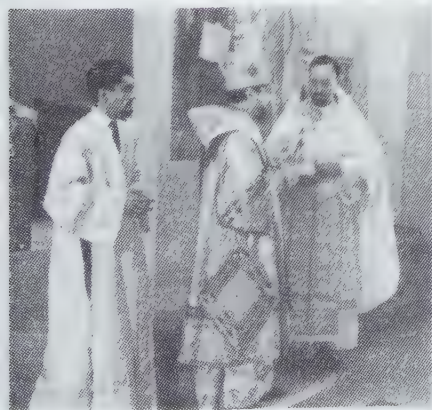
At the end of the Liturgy I addressed those present in the church as follows:

"Beloved fathers, brothers and sisters! More than thirteen years have gone by since you, Orthodox people, whose lot it happens to be to be living on this island of the peace-loving people of Cuba, built this Orthodox Church in order to serve the Triune God according to the pious traditions of your fathers and forefathers. Since then you have more than once called upon the hierarchy of the Greek Church in the USA to take you under its spiritual guidance, but your call has not been heard.

"During all this time, deprived of Baptism, Confession, Holy Communion and the other Holy Sacraments, you, my beloved fellow-countrymen, together with all your brothers in the Faith, have foregathered in this Holy Church and have assuaged your spiritual thirst by the Typika*, keeping watch in the spirit of faith, in the belief that the day will come when the Lord will hear your prayer and grant you a pastor and a keeper of your souls.

"Today, on the day of the feast of the great Apostle of love, St. John the Evangelist and Theologian, in the strength of your unshakeable faith in the Gospel dictum: 'Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you' (Mt. 7.7), it has fallen to me to lay my hands on these worthy ordinands and zealous upholders of the Orthodox Faith and to call down the Grace of the Holy Spirit upon them, in order to set them to serve at this holy altar so that through their celebrations of the Holy Sacraments your Christian souls and hearts might be made holy in the spirit and in truth, in peace and in righteousness, in love and in spiritual aspiration, that you, who are of the diaspora, might bless the Lord 'in all places of his dominion' (Pss. 103. 22).

* A Special Office sometimes compared with R. C. "Dry Mass" or Anglican "Ante-Communion", in principle a substitute for the Liturgy to be said on days when there is no celebration of the Eucharist. Tr.



On May 21, 1971, Archbishop Nikodim of Kharkov and Bogodukhov congratulates the newly-ordained priest Julio Domingues and deacon Roberto Ruiz after the Divine Liturgy at the Church of Sts. Constantine and Helen in Havana.

"So, by the providential will of God and thanks to our performance of the sacrament of ordination, the flame of Holy Pentecost has sanctified you this day—you, Father Julio, to be the first Orthodox priest, and you, Father Roberto—to be deacon in the service of the Orthodox people of your country. Both of you, not under constraint but of your own free will, have not long since entered the fold of Holy Orthodoxy, and today, by the providential will of God, the guidance and the pastoral care of this scattered flock is laid upon you, the care of a flock which has hitherto been without a shepherd. I firmly believe that this is not a matter of chance, for in the providential working of the will of God nothing happens by chance, and for this reason, dear fathers Julio and Roberto, I hope and believe that the laying on of my hands upon you will serve to the glory of God, to the salvation of the flock entrusted to your care, and as a worthy witness to Holy Orthodoxy amongst all our Christian brethren in this country, in the spirit of sincere ecumenical service and mutual brotherly understanding between all servants of our Lord.

"Beloved fathers! Keep and nurture the local flock entrusted to you worthily and in the fear of God by deed, word and personal, pastoral example, for they are children of our Heavenly Father, for whom was poured out the Blood of the Lamb, the Son of God, who will Himself require their souls at your hands. The Lord has chosen you first from amongst the sons of your people to bear witness to Holy Orthodoxy in your native land, which in itself increases the responsibility of your apostolic labour of witness. Nevertheless, beloved, do not be dismayed by the high calling with which you have been entrusted nor by your own human weakness. Remember the words of God: 'Let not your heart be troubled, neither let it be afraid... As the Father hath loved me, so I have loved you... Ye are my friends, if you do whatsoever I command you' (Jn. 14. 27; 15. 9, 14).

"You, who according to the Gospels, are called to be 'the salt of the earth,' and 'the light of the world,' so that through your good works men

should 'glorify your Father which is in heaven' (Mt. 5. 13-15, 16), must first of all cultivate firm faith and unshakeable hope in the Lord—committing yourselves wholly to the aims of his holy, providential will. By this same commitment, cultivate a firm will to resist sin in order to serve as a pure and good example to your flock. Saint John Chrysostom says: 'A priest's soul should be more pure than the sun's rays, that the Holy Spirit might not leave him empty of His presence and that he might say *Yet now I but Christ liveth in me*' (Gal. 2. 20).

"If you act on this, you work the will of God not for profit or for human glory, but for love. Being zealous for God, constantly crucified together with Him for His flock, carefully seek out lost sheep for His Church, tirelessly convey the peace of His love to all men, diligently proclaim the living word of His divine truth, and He will make up for your human weakness with the power of Grace.

"You, on your part, beloved flock, having rendered thanks to the Lord that in His providential love He has heard your earnest prayers and ordained pastors for you through my humble celebration of the Sacrament, see that you commit the guidance of your souls to their pastoral care with sincere filial love, humility and confidence. Make their pastoral work easier by the zealous ardour of your faith and by holy obedience for, as the Holy Apostle Paul teaches us, *by bearing one another's burdens we fulfil the law of Christ*.

"My dear fellow-countrymen! During the time of your wanderings you have passed through a furnace of great and grievous temptations, and have held faithfully to the Mother Church. In so doing you have kept yourselves from the grave sin of causing division within the Church of Christ. In the future, too, I would have you guard this precious pearl of faith in the same purity of spirit and brotherly concord, for the glory and triumph of Orthodoxy set a good example to those who are weak in spirit. As to those who sow division and schism within the fold of the Mother Church—expose their falsehood by your truth, not, however, in a spirit

of anger or enmity, but by ardent prayer that the Lord might touch their hearts with His divine love and grant to our Church that day of longed-for joy when we shall see them together with all of us, glorifying His Holy Name. At the very dawning of the New Testament to the triumph of the Gospel spirit of love and as an assurance of that divine peace that is to fill the world, the holy prophet David cried out before God: 'Behold, how good and how pleasant it is for brethren to dwell together in unity!' (Pss. 133. 1). Blessed is he, who, together with the prophet, works zealously and prays for unity and love among his brethren and amongst all people throughout the world.

"But now let us render thanks unto the Triune God, Who works always for the good of His Holy Church! Beloved Fathers Julio and Roberto, I today commit this distant flock to your care and guidance in the profound hope that, under your spiritual government, it will bring worthy fruit to the store houses of Holy Orthodoxy. I also hope that the spirit of service to your neighbours in the cause of peace will be reflected in your actions, that you will play your part in the sacred struggle against the evil which threatens peace and divine love between the peoples of the earth, and in the setting of an example of good relations between your people and my people, both of whom long for peace and justice.

"I do not know how to express my profound joy that on this day of celebration our brothers and honoured guests, representatives of other Christian Churches in your country, have borne witness to Christian love by coming to join their prayers with ours. Their kindness in paying us the courtesy of their prayerful attendance here today gives proof of the good ecumenical relations between the Christian Churches of Cuba.

"May the Lord in His untold Providence show, order and hallow the way for all who for His glory strive for peace and brotherly agreement, who in their deeds seek to glorify, confirm and magnify the all-sanctifying love of God for the good and salvation of the world, and to establish the

Kingdom of God among the peoples of the Earth.

"I thank our great Flockmaster Christ who orders all things for the best in His Holy Church! I call down upon you all His heavenly blessing and pray Him to strengthen, confirm and preserve you all in the sacred task of your evangelical ministry to His Glory; may he sanctify you through His truth (Jn. 17.17). Amen!"

At the end of the Liturgy all those at Church were invited to an official reception we had organised in the building of the headquarters of the National Union of Churches of Cuba. In the name of the Russian Orthodox Church we once again thanked all our brothers and sisters of other confessions who took part in our solemnities for the Christian love they showed us on that happy day.

* * *

That same evening we left for home. We were seen off at the airport with many good wishes by Bishop Rodrigues, Dr. Seballos, Father Julio Domingues, Deacon Roberto Ruiz and by Consul Sevryugov and the Attache of the Soviet Embassy V. V. Zemskiy.

I would like to take this opportunity to express my sincere thanks to all our brother-Christians and friends in Cuba who did so much to make our stay in their island Republic interesting and pleasant.

May God bless with peace and prosperity our brother Cubans and our beloved community of the Russian Orthodox Church in Cuba!

**NIKODIM, Archbishop
of Kharkov and Bogodukhov**

Nikolay Sergeyevich DANILOV

The eminent Moscow choir master Nikolay Sergeyevich Danilov passed away early in the morning of June 12, 1971. He belonged to a period which produced many talented musicians working in the field of church choral music.

Nikolay Danilov, son of Sergey Danilovich Danilov, a military bandmaster, was born in Moscow on May 3, 1895. After the early death

of his father, his mother supported her five children by going out to work by the day. The deprivations of childhood taught Nikolay Sergeyevich to respond readily to the needs of others and to offer his services wherever human help and heartfelt sympathy were required. A natural reserve and a manner sometimes sharp concealed a warm, loving, sensitive nature, capable of accepting other people's troubles as his own.

The hard life he experienced in his family soon came to an end. At the age of nine he successfully competed for admission to the Moscow Synodal School. In 1916 he graduated from this music school as an accomplished musician. The next five years were spent in the army, first fighting at the front in World War I, then in Russia's Civil War. On his return to Moscow in 1921 he began his fifty-year career as a chorus conductor and church choir master, leading ecclesiastical and secular groups, professional as well as amateur. N. M. Danilin, well-known conductor of the Synodal Choir, soon remarked Danilov's talent and made him his assistant. Danilin, who was always severe in his judgments and sparing of praise, said of him: "He displayed knowledge of choir singing and ability to train choir singers." Coming from such a stern critic, this was great praise. Danilov's long service on the conductor's podium — service which began in the Church of St. Paraskeva Pyatnitsa the Martyr and ended with his death — proved that his teacher had not erred in his judgement of him. For twenty-one years beginning with September 1945, Danilov conducted the choir of the Moscow Church of All Saints in the Sokol district. During this period when his powers were at their height he enjoyed the understanding and support first of Archpriest Veniamin Platonov, then of Archpriest Mikhail Golunov, both of them enlightened leaders whose devotion to the Church was enhanced by erudition in many fields, including music. During those years many fine choirs were formed under the leadership of musicians who vied with one another in skill as well as in talent. Danilov's choir was distinguished among them by preserving the traditions of the Synodal Choir and Music School, whose virtues had been instilled in him. Nikolay Sergeyevich and his choir gave concerts from time to time at the Moscow Theo-



logical Academy, usually introducing them with refined commentaries on the music. For some years he held a training class for choir conductors at the Academy, making excellent choir masters out of his most talented students. From 1966 on he and his choir sang in the Church of our Lady of Joy Unhoped-For in the Marinskoye Roshcha district of Moscow. Second only to the

All Saints' choir in fame and skill in rendering a complicated repertoire, this small choir retained the traditions of deep religiosity and inner concentration which lend inspiration to the church service.

Nikolay Sergeyevich ended his career as choir master at Eastertide. On Palm Sunday it was evident that the graceful gestures of his conducting cost him great effort. Summoning all his ebullient strength, he brilliantly conducted Kastalsky's "It is meet..." (zastoinik) which demands tremendous concentration of will. Then began the long service of Passion Week. During the funeral lament the soul of the aged musician seemed to take farewell of this life.

When the joyous Easter festival was over Nikolay Sergeyevich took to his bed. On the holiday of Pentecost, on the eve of All Saints' Day his soul was released from the toils of the flesh. His funeral service was conducted in the same Church of our Lady of Joy Unhoped-For. His friends prayed silently and wept at the sight of his emaciated face, which seemed frozen in some deep concentration of thought. His body was interred in the Dolgoprudnyi cemetery near Moscow.

The value and significance of Danilov's contribution to the art of church choral music must be appraised from the point of view of the traditions of the Moscow Synodal School and the Choir which he embraced.

There are choir masters particularly endowed with the divine gift; they seem to be born to take their place in the choir stall. Neither in voice nor manner nor false pomp do they impose themselves on the singers or draw to themselves the attention of the congregation. They serve the choir, organising it about themselves and within themselves, becoming its centre, its heart, its will and desire. Such a choir master was Danilov.

Of middle height, shy and diffident in his

ordinary movements, he became transformed when he took his stand in front of the choir: sharply accented were the features of his expressive face, resolute the glance of his eyes, reserved and precise the gestures of his small beautifully formed hands. The movements of these hands were those of a sculptor or a miniature-painter—small but compact. The least error committed by one of his singers elicited a sharp, wrathful, stinging glance, the pain of which was instantly eased by a gentle or humorous word. His deep religious feelings irresistibly lifted him and the entire choir to rare heights of spiritual experience. His Holiness Patriarch Aleksiy was wont to liken the Orthodox service to a richly woven brocade, and any ill-placed pause, any lack of harmony in the performance of the sacramental acts, any sharp note in the singing, was like a rent in the precious brocade. It was just such precious cloth that Danilov's choir loved. When he was conducting, services proceeded with particular unity and ease, as if all were a piece.

Danilov's teachers developed in him the talent of combining a deep reading of the mysteries of church music with a mastery of the subtleties of choral technique. This enabled him to excel in the rendering of the most complicated compositions. The singing of his choir always evoked in listeners a sense of the proximity of the Kingdom of God.

I remember a conversation held with Nikolay Sergeyevich not long before his death, in which he asserted with conviction that the time would come, as it has come for icons, when the hand of the restorer would gently remove layer after layer of accumulated change and discover anew the divine purity of the works of ancient songwriters.

It is only natural that the repertoire of Danilov's choir should consist mostly of works sung by the Synodal Choir. They perform with particular love and perfection the chants and harmonies of Kastalsky. Theirs is an extensive repertoire. They sing in their entirety the Liturgies and All-Night Vigils of Kastalsky, Rachmaninoff, Chesnokov, Tchaikovsky, Shvedov, Kalinnikov and Nikolsky. Danilov's is the only choir that performs Kastalsky's irmoses "Christ Is Born" and "Having Made the Sign of the Cross."

Sometimes, however, Danilov departed from the traditions of the Synodal Choir, which in general were inviolable for him. This occurred when, in response to an inner religious urge and the circumstances of performing the service under definite parish conditions, he adapted the rhythm and movement of the melody to the text and general composition of the service.

The organic unity of choir, clergy and congregation was primary in Danilov's conception of the task of the choir master in the service. With his perfect knowledge of church ritual, he took pleasure in acting as psalm-reader in the left-hand choir stall at early communion and at regular daily worship. In the last years of his life, already victim of an incurable disease, he never failed to come to church despite his pain to substitute for a sick psalm-reader.

Modesty rather than ignorance or incapability prevented Danilov from falling into the temptation of performing his own compositions. We know only a few of his original works. He wrote the missing "Beatitude" to Tchaikovsky's Liturgy and "Praise the Lord, Oh My Soul" to Rachmaninoff's. Particularly effective sounded his antiphonies at Holy Communion, in which the traditions of the Great Cathedral of the Dormition using pure four-voice singing with appropriate harmonising were preserved.

The daily singing of Danilov's choir was characterised by precise rhythm, excellent diction and light unoppressive tone, all of which contributed to the spiritual joy it communicated to worshippers. And yet, in accordance with the precepts of his teachers, Danilov rarely repeated his interpretations. His wonderfully trained choristers sensed his every wish. They used to say it was difficult to rehearse with Danilov but a joy to sing. Every service or concert was a festival. Kinship was established between singers and choir master by the sincerity of their religious labours.

Nikolay Sergeyevich Danilov was a modest man and had a modest opinion of his own gifts, which were undoubtedly exceptional. Often he dismissed praise addressed to him with a jocular remark, and in arguments he tended to remain silent. Few people, and they not at once, were able to glance into his heart and discover there the deep feelings of a true believer. His unquenchable optimism was born of religious experience. Himself a cheerful, congenial, well-disposed companion, he could not bear rudeness, coarseness and violence in others. If he discovered that a person did not understand him he ceased having anything to do with the person, and though this might cause him inward pain he never complained.

The path Nikolay Sergeyevich trod in this world was the hard but bright path of creative effort. He was in his element when pursuing the art of church choral music. Living in this art, he found himself on the borders of that wonderful world where the singing of the Cherubim unites heaven and earth.

V. SERGEYEV

Professor Anatoliy Vasilievich USHKOV

On January 14, 1972, at the age of 77, Anatoliy Vasilievich Ushkov, Professor of the Moscow Theological Academy, departed this life after having received Holy Communion.

Long will Anatoliy Vasilievich be remembered. He taught in divinity schools for twenty-two years, and as he himself used to say, every day was for him a day of rejoicing.

Prof. Ushkov was born on August 7, 1894, in the town of Samara (now Kuibyshev) into the family of a member of the Samara Ecclesiastical Consistory. In 1912, on completing the four-year course of the Samara Theological Seminary, he passed entrance examinations for the Kazan University and was enrolled in the Physics and Mathematics Department. After graduating in 1916 he was mobilised into the army and underwent a course of training in the Kiev Artillery School. From 1918 to 1945 he taught mathematics and physics in high schools and other educational institutions in Samara, Krasnoyarsk and Moscow. At various times he headed school faculties and chaired conferences on methods of teaching physics and mathematics. From 1939 to 1943 he was a correspondence student of the Department of Literature of the Moscow Pedagogical Institute and thereafter combined the teaching of literature with that of mathematics in Moscow high schools.

In 1945 his long dream of serving the Church was fulfilled when he entered the Moscow Theological Academy. In 1949 he received the degree of "Candidate" of Divinity* for his thesis "The Immortality of the Soul According to Christian Teachings". He then became a member of the teaching staff of the Theological Seminary, his subjects being the Catechism and Ancient Slavonic, the language of the Church. After delivering two test lectures in 1964, "The Ancient World before the Coming of Christ the Saviour" and "The Basic Elements of Formal Logic," he was awarded the title of lecturer and appointed to teach logic at the Academy.

He is the author of a number of textbooks for divinity schools, among them: "A Brief Paschalia," "A Course in Logic for Use in Theological Academies," "A Brief Paschalia with a Simplified Exposition", "A Reference Book in Astronomy," "A Brief Exposition of the Solar System", "Time Measurement by Calendar", "Numbers and Measures from Earliest Times to



Our Own Day." Anatoliy Vasilievich also drew up a course in Ancient Slavonic for which, December 15, 1969, the Academy Council awarded him the degree of Master of Theology and promoted him to the rank of Professor.

Anatoliy Vasilievich was a man of great modesty and was always considerate of and attentive to the needs of others. One was struck by his tremendous energy and industry. The urge to spread the Word of God was natural to him. He delivered sixty-five sermons in the Academy Church on Sundays and holidays, all of them testifying to his deep Christian convictions and his ardent, boundless love for God and man. At the beginning of the academic year of 1971-1972 the state of Anatoliy Vasilievich's health forced him to retire. He went to live with his daughter Galina Anatolievna, in the family of her husband

Archpriest Ioann Dubov in the town of Opalikha, Moscow district.

On 15 January, 1972, the body of Anatoliy Vasilievich was brought to the Academy Church where Lity was immediately sung and, in the evening, the service of parastas. After the Liturgy on the following day, which was a Sunday, Archimandrite Simon assisted by the clergy of the Theological Academy and by Anatoliy Vasilievich's son-in-law Archpriest Ioann Dubov, the funeral service was held, attended by members of the family, friends, students of the Seminary and Academy. The student choir conducted by Father Aleksiy Shirinkin sang at the funeral.

Before the service a few words were spoken by Archpriest Aleksiy Ostapov, Professor of the Theological Academy. He described the extensive and manifold labours of Anatoliy Vasilievich in the pedagogical field and concluded with the following words: "Our late friend has no need of our praise or appraisal of his labours; such praise and appraisal serves for our own edification. He needs only our prayers for the repose of his soul."

The Gospel was read, then Archdeacon Antoniy Cheremisov, a fourth-year student of the Academy, said in the grave-side oration that Professor Anatoliy Vasilievich had been an exacting but kindly teacher, who taught a true knowledge of God and showed the way to eternal salvation. He further said that, in gratitude for all he had given them, his pupils would always pray for the repose of his soul.

At the close of the service Father Vadim Smirnov, a teacher of the Seminary, speaking on behalf of the Rector and teachers of the Academy and the Seminary, offered their condolences to the daughter of the deceased.

Anatoliy Vasilievich was buried in the municipal cemetery in Zagorsk. Before the coffin was lowered prayers for the dead were offered up by Father Ioann Mukhin, a fourth-year student of the Academy.

* See the note on p. 6 in our second issue, 1971.

Prof. A. GEORGIYEVSKI



Sermon for Palm Sunday

HOSANNA IN THE HIGHEST, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD

During His life on earth our Lord Jesus Christ entered the Holy City of Jerusalem on many occasions. On this occasion He entered it for the last time. Entered it triumphantly, as the Victor, and was received by those swelling in Jerusalem as their Lord and King. Entered it, in order to leave it, also for the last time; to leave it by a path unlike any former earthly paths, the path of the Cross, the path of death. Entered it and left it in order to enter the New, the Heavenly Jerusalem, by means of His victory, Resurrection and Ascension.

Today He enters the earthly Jerusalem to children's joyful cries of *Hosanna*, but he entered the Heavenly Jerusalem to be greeted and accompanied by the Angels exclaiming: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in" (Pss. 24. 7).

Long before this David the Psalmist prophesied: "O Lord our Lord, how excellent is thy name in all the earth, who hast set thy glory above the heavens. Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Pss. 8. 1-2)

And in this Jerusalem the Lord shall say: "Now is the judgment of this world: now shall the prince of this world be cast out" (Jn. 12. 31). The prince of this world, who is Satan, the destroyer, the slayer of mankind from time immemorial, must be cast out. Long ago did this destroyer enter this world, enter it with deceit and flattery, enter it through the tree of temptation, driven

by envy of the first people, Adam and Eve.

Let us remember, with what exultation the first-created Eden met his Lord: in each tree, flower and fruit Adam did see joy, in each living creature he did perceive meekness and friendliness; the daily rising and setting of the sun, smiling, did delight the first people, and God Himself, by coming into paradise to talk with His image, uplifted his soul! Joy, life, peace and harmony did reign everywhere and the single voice of paradise Hosanna did greet man, created in the image and likeness of God. "For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas" (Pss. 8. 5-8).

Alongside the Hosanna of paradise, the destroyer did secretly nurse his spite in the form of the serpent. The poison of his envy did blind the eyes of the first people with falsehood and flattery: the commandment of paradise was broken, the forbidden fruit was plucked, the first sin was committed, the image of God was distorted, and the dwellers of paradise did not recognise their lord in man. Adam entered paradise in triumph, but left it in tears, he was led into it with glory to live for ever, but was driven out to become mortal.

The New Adam desired to restore the lost paradise to the old Adam. But to do so He had to enter it through death on the Cross and Resurrection. And now the New Adam enters the city of the Liv-

ing God. Everywhere are cries of "Hosanna," "Hosanna to the Son of David," "Blessed is he that cometh in the name of the Lord." He is greeted by the whole town, old and young alike, with palm branches in their hands, and His path is strewn with garments and flowers! But Satan was here, too! He entered paradise in the serpent, but here he entered in verbal serpents, in the generation of vipers: the scribes, chief priests and Pharisees, who were full of spite at our Lord's triumph and who eventually tempted the people into crying: crucify him! They got their evil way! The Devil was triumphant! But ... not for long! This time he was cast down by the New Adam. The death on the Cross dealt its head a crushing blow. Christ, having rent the fetters of hell and risen victorious, led the old Adam with glory into the paradise which had been long awaiting him, the Heavenly Jerusalem! Thus, SHINE FORTH, SHINE FORTH, O NEW JERUSALEM, FOR THE GLORY OF THE LORD DOTH ILLUMINE THEE....

The New Jerusalem is not only the Heavenly Kingdom, but also you and I. For if our hearts are pure of all cunning and if all our feelings, mind and will are full of joy at the Holy Spirit, and if there is reflected in this joy a true Hosanna, then, as the Apostle said: "The Kingdom of God is within you."

It is we who are the New Jerusalem. Our Meek Lord enters our souls. He will accept our palms if these palms are illuminated with good deeds in our hearts, and He will walk over our garments if they are woven of good deeds.

The fickle Jews bestrew Him with flowers, then platted Him a crown of thorns. They cut branches off the trees to greet Him, then crucified Him on a tree. They cast their garments before Him, then cast lots for His garments. No!!! Not thus shall He enter our spiritual Jerusalem!

He shall enter, met by our pure feelings which will not be reversed. Let Him find in us a place to rest His weary head!

Let our Hosanna today be like that in the mouths of the babes and sucklings who sang his praises. Amen.

Bishop ANTONIY
of Simferopol and the Crimea

Palm Sunday

*"O Christ our God, Thou didst before Thy very Passion confirm the truth of the general Resurrection, by raising Lazarus from the dead" (Troparion for Palm Sunday) **

Today, dear brothers and sisters, we solemnly keep the feast of the Entry of the Lord into Jerusalem! This event is recounted in the ancient Gospel story. The last days of our Saviour's life on Earth were already at hand when, to strengthen the faith of His disciples and confirm before all people the truth of the general Resurrection to come, our Lord Jesus Christ performed His greatest miracle, by raising from the dead His friend, Lazarus, who had lain four days in the grave and whose body had begun to decompose. This happened in Bethany, a village about four kilometres outside Jerusalem.

Before the day was out the news of this unprecedented miracle had spread all through Jerusalem and the surrounding countryside. Crowds of people set out for Bethany to see the great Miracle Worker and to look at Lazarus, the man who had been brought back from the dead. As though in answer to the wishes of the people, the Lord Himself decided to go up to Jerusalem. At His request His disciples brought Him an ass's colt and laid their garments upon it and seated Christ the Saviour upon its back. A great multitude of people came surging about the Lord and, together with His disciples, began loudly to praise God for all the wondrous deeds that He had done during the time He had been proclaiming the Gospel. The Jewish people, crushed by need and oppressed by their own princes and pagan overlords, the Roman conquerors, hoped to see in Christ a Deliverer from their earthly miseries. People came out to greet the wise Preacher of religious devotion and the great Miracle Worker as a Saviour.

In Jesus Christ, the common folk saw the Messiah Whom God, through the

* Translation from "A Manual of Eastern Orthodox Prayers", London, 1968, p. 34, Tr.

prophets, had promised to send them, an earthly King and a Captain of peoples (Jn. 6. 15).

The Saviour, surrounded by the crowd, rode the young ass into Jerusalem and people, their hearts full of earthly dreams, shouted aloud and glorified Him: "Hosanna: Blessed is the King of Israel that cometh in the name of the Lord" (Jn. 12. 13). Many joyfully stripped off their outer garments and laid them down before Him to carpet the way of the Saviour. Others cut branches of palm trees and solemnly went forth to meet Him. Jesus Christ accepted this noisy popular ovation for all the good deeds He had done for people during all the time He had gone about Palestine preaching the Gospel. He intended to do a still greater good for people during the last days of His earthly life, He was going up to Jerusalem to suffer on the Cross and to redeem all people from sin, eternal death and everlasting isolation from God. In His infinite love of mankind the Saviour was deliberately going to His death (Jn. 3. 16).

Yet, brothers and sisters, "what earthly joy remaineth untouched by grief?" (From the Burial Service. The Anthem by John of Damascus, Tone I.) So it was then and, as Christ the Saviour approached Jerusalem, His joyful mood was changed to sadness. St. Luke the Evangelist tells us that, when Christ came near to Jerusalem He "beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" (Lk. 19. 41-42). Before the omniscient regard of the Saviour was revealed a terrible picture of human destinies, today a multitude of people were joyfully shouting "Hosanna" before Him, but in four days' time many of them would repeat after their rulers before Pilate the insolent cries of "Crucify him! Crucify him!"

The Lord, as Man, was filled with horror at the insults and the torments of the Cross prepared for Him by the Jews of Jerusalem, and His loving heart foresaw the terrible retribution of God's Righteous Judgement upon them for their failure to know the time of their Saviour's visitation (Lk. 19. 44)

and for their inhuman betrayal of the innocent God-Man to the shameful death on the Cross.

Brothers and sisters! On this feast day the Holy Church teaches us to follow the example of the Apostles and the citizens of Jerusalem and, bearing in our hands lighted candles and budding branches of willow-palm and other plants, to enter the Church of God to give honour, glory and thanks to Our Saviour, the Lord Jesus Christ, for the countless blessings which to this day He sends down from Heaven to all believers. We bow down before the Lord who accomplished our salvation, and by His prayers obtained from our Father in Heaven forgiveness of our sins and transgressions.

The burning candles which we hold to meet Christ on this day symbolise our ardent and devoted love for the Saviour and the branches of willow and flowers signify our faith in the general Resurrection of mankind. Yet the candles and the budding plants that we offer to our Saviour on this day are only symbols of our faith and love which it is our duty to show forth in our daily life as Christians "If ye love me", says the Saviour, "keep my commandments" (Jn. 14. 15).

Which of us, brothers and sisters, can say of themselves that they have kept the commandments of Christ? Have we not offended in a greater or lesser degree against the Lord's commandments? Are we not as thoughtless and cruel in our behaviour towards our Saviour as the Jews of old? At church we repent of our sins and sing praises to God, but out of church and in our homes we quarrel with our neighbours and spread ill-will and hatred far and near.

A Christian should understand clearly that the love of God is not to be separated from the love of our neighbour. St. John the Apostle teaches us: "If a man says, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 Jn. 4. 20).

Today, brothers and sisters, on this great and solemn feast day, let us endeavour to belong to Christ not in name alone, but in deed and in truth.

As we have received joy from spiritual Communion with Christ the Saviour in the Church of God, let us carry the light of this joy out into our everyday lives, sowing everywhere the seeds of peace and concord, of a friendly and fraternal attitude to others. Aware of our own spiritual weakness and having confessed our sins before the Lord in the Church of God, let us make every

effort not to repeat our sins for the sake of our love for our Saviour.

As today we bring branches and lighted candles to the Lord, the emblems of our Christian faith, let us call out joyfully to Him Who has conquered death, to Christ the Saviour: "Hosanna: Blessed is He that cometh in the name of the Lord." Amen.

Archpriest IOANN SOROKIN



The Light of Christ Enlightens All

In the history of humanity there was a long and agonising period when, it seemed, evil had enveloped the whole world. It was dark night. Night on the eve of the bright morning of Christ. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun" (Eccles. 11. 7). But there was no sun.

Mankind was searching for light, justice, goodness and truth. "What is truth?" the Roman procurator asked Jesus Christ at his trial in Judea. Pontius Pilate did not understand that Truth itself stood before him. And so, through the teaching of the Son of God who has come down to the Earth to show the Way to the Light, man has perceived Goodness, Justice and Truth.

"The night is far spent, the day is at hand..." (Rom. 13. 12). The time came of which the "Old Testament Evangelist," the Prophet Isaiah, said: "The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death, upon them has the light shined" (Is. 9. 2).

In the Old Testament, David foresaw that one was coming who would "enlighten" all those who would come to him. And it is to his Saviour, to the true Light that the heart of the Christian of today is turned, for He Himself said: "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."

The Lord Jesus Christ calls Himself

the Light because, by His Coming down to Earth, by His Death on the Cross and Resurrection, He has dispersed the darkness of the Devil and opened up to man the Imperial way to eternal Glory in the mansions of Heaven, to life without end in the Holy and radiant Kingdom of God.

"O Peaceful Light of the holy glory of the immortal Father, heavenly, holy, blessed, O Jesus Christ, we have come to the setting of the sun, and having beheld the evening light, hymn God, Father, Son and Holy Spirit. Meet is it at all times shouldst Thou be hymned with auspicious voices, O Son of God! Who givest life, wherefore the world glorifieth Thee." With this prayer the Christian turns day after day to the Chief Shepherd during Evensong, remembering his parting words: "I am with you always, even unto the end of the world" (Mt. 28, 20). He has not gone away, for He has become kin to us in the flesh and is leading us to God, to make us the sons of God. His Divine Body and Blood are given to us in the Chalice of Salvation. And, when we partake of the Holy Sacrament, we are divinised, filled with light, raised nearer to perfection.

The Lord Christ even now illumines us with the light of His Gospel. Through the Holy Sacrament, in prayer, through the teaching of the God-Man, through the love and active life of the Church of Christ, its inner, spiritual light illumines our souls, also.

When a person is purified from with-



January 16, 1972. The Patriarchal Cathedral of the Epiphany—His Beatitude Elias IV, Patriarch of Antioch the Great and All the East and His Holiness Patriarch Pimen of Moscow and All Russia concelebrate the Divine Liturgy with hierarchs and clergy of the Antiochean and Russian Orthodox Churches



January 17, 1972. His Beatitude Elias IV, Patriarch of Antioch the Great and All the East and His Holiness Pimen Patriarch of Moscow and All Russia at the reception in honour of the Primate of the Antiochean Church given by Metropolitan Nikodim of Leningrad and Novgorod



January 14, 1972. His Beatitude Elias IV, Patriarch of Antioch the Great and All the East is celebrating the Divine Liturgy together with hierarchs and clergy of the Antiochean, Bulgarian and Russian Orthodox Churches in one of the churches of the Antiochean podvorye in Moscow. From right to left: His Beatitude Patriarch Elias IV, Metropolitan Filaret of Kiev and Galicia, Exarch of the Ukraine, Archbishop Yuvenaliy of Tula and Belev, Bishop Grigoriy of Krupnitsk



January 23, 1972. His Beatitude Elias IV, Patriarch of Antioch the Great and All the East at the Divine Liturgy in the Cathedral of St. Vladimir in Kiev

in his physical nature, too, begins to shine with an inner light. We know many instances in the lives of the saints, whose faces glowed with inner light.

And this light bore witness to the holiness of soul of these good men. In them the words of our Lord Jesus Christ came true: "If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light" (Lk. 11. 36).

But not all things are in the light. "...Light is come into the world, and men loved darkness rather than light." More than this, there are even enemies of light: "For the morning is to them even as the shadow of death; if one know them, they are in the terrors of the shadow of death" (Job 24. 17). Apostle Paul includes among the "works of darkness" drunkenness, wantonness, strife and envying (Rom. 13. 13).

Why then do not all men walk in light but choose darkness? The Lord Himself explained to Nikodim that "everyone that doth evil hateth the light, lest his deeds should be re-proved" (Thess. 3. 20).

The Apostle of Love St. John the Evangelist explained further: "...he that hateth his brother is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." "He that saith he is in the light, and hateth his brother, is in darkness even until now." And, on the contrary: "He that loveth his brother abideth in the light and there is none occasion of stumbling in him" (I Jn. 2. 9, 10).

In his Sermon on the Mount Jesus Christ rallies us: "Ye are the light of the world... Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5. 14-16).

So that is the way to the Kingdom of Light: deeds of goodness and truth! Holy Writ tells us: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5. 8). "For the commandment is a lamp, and the law is light, and re-proofs of instruction are the way of life." (Prov. 6. 23), the Word of God "is a lamp unto my feet, and a light unto my path" (Pss. 118. 105).

Let us follow this revelation! "The Lord is my light and my salvation" (Pss. 27. 1). Let us come quickly, quickly, while the light of Christ is still with us, before He withdraws His Radiance from us for our sins. "Walk, while ye have the light, lest darkness come upon you."

"Therefore let us not sleep, as do others, but let us watch and be sober" (I Thess. 5. 6). Let us pray to the Enlightener of our hearts, Christ the Son of God, in the words of the prophet David: "Lord, lift up the light of Thy countenance upon us!" "Lord, we will walk in Thy light and rejoice in Thy name for ever." Amen.

Hieromonk SERGIY RYABTSEV





Message to Participants in the World Assembly for Peace and Independence for Indochina Peoples

Dear friends,

On behalf of the Russian Orthodox Church we send our heartfelt greetings to you, the representatives of the peace-loving public, foregathered at Versailles to discuss the present situation in Indochina and to work out decisions which would make an active contribution to securing an immediate and unconditional cessation of the military intervention by the United States of America in the internal affairs of the peoples in the countries of that region.

The clergy and flock of the Russian Orthodox Church, together with the rest of the Soviet people, express their complete solidarity with the people of Vietnam, Laos and Cambodia, who are fighting courageously for national salvation, freedom and independence.

We are deeply grieved that the hotbed of war kindled as a result of US armed interference in the affairs of the Vietnamese people in 1964, has now spread throughout Indochina. The continuous aggression of the USA in Indochina, including the bombing of the territory of a sovereign state, the Democratic Republic of Vietnam, further increases the suffering of the peace- and freedom-loving peoples of Indochina and adds to the tears shed by the fathers, mothers, wives and children of the Americans who are being sent to their death many thousands of kilometres away from their country. The continuation and the escalation of the military actions of

the USA in Indochina are fraught with the danger that the sphere of the war conflict may spread; they are preventing the implementation of the principle of peaceful coexistence of states with differing social systems, and the normalisation of the international situation as a whole; they are slowing down the economic development of the peoples not only in this region, but in many other countries as well.

We support the programme and the aim of the present Assembly. We call upon the United States of America and President Richard Nixon personally, to immediately cease their interference in the affairs of the countries of Indochina, to withdraw from Vietnam, Laos and Cambodia their troops which cause death and destruction, and to do nothing that would prevent the peoples from deciding their own destiny and choosing their own way of development.

We support the peaceful efforts of the government of the Democratic Republic of Vietnam, and the Provisional Revolutionary Government of the Republic of South Vietnam because we see in them an expression of the genuine freedom and peace-loving aims of the Vietnamese people.

We attach great importance to the participation in this Assembly of many outstanding religious personalities, of both the Christian and other religions. We consider it extremely important that the humanistic principles embodied in the teachings of various religions be displayed in the form of active participation by believers in the establishment

ment of the long-awaited peace in Indochina. We hope that, as a result of the Assembly, there will be further strengthening of the anti-imperialist front of people of good will, and that through our common effort peace will triumph in the much-suffering land of Indochina.

We pray for the success of the Assembly and call upon its participants the blessing of God.

PIMEN
Patriarch of Moscow
and All Russia

February 8, 1972, Moscow



The Awards of the Soviet Peace Fund

On December 14, 1971, at the Trinity-St. Sergius Lavra (in the town of Zagorsk) there took place the ceremonial presentation of the honorary diplomas and medals of the Soviet Peace Fund to His Holiness Pimen, Patriarch of Moscow and All Russia, and the members of the Holy Synod — Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Aleksi of Tallinn and Estonia.

In an address to His Holiness Patriarch Pimen, the writer Boris Polevoy, Chairman of the Board of the Soviet Peace Fund, highly praised the work done by the Russian Orthodox Church to strengthen the Soviet Peace Fund, and announced that the leadership of the Fund had decided to award His Holiness Patriarch Pimen and also Metropolitan Nikodim of Leningrad and Novgorod, and Metropolitan Aleksi of Tallinn and Estonia, members of the Holy Synod, honorary diplomas and medals for their services in strengthening the Soviet Peace Fund and the dissemination of the ideas of the Fund which are directed to the preservation of peace on earth.

L. G. Nikonov, Executive Secretary of the Soviet Peace Fund, read the text of the honorary diplomas, and Boris Polevoy presented the honorary diploma and the medal of the Fund to His Holiness Patriarch Pimen.

Honorary diplomas and medals were also presented to Metropolitan Nikodim and Metropolitan Aleksi, a member of the Board of the Soviet Peace Fund.

Boris Polevoy warmly congratulated the Most Holy Patriarch and the Members of the Holy Synod on this high award, and wished them great vigour in their peace-making activity for the preservation and strengthening of world peace.

His Holiness Patriarch Pimen expressed his heartfelt thanks to Boris Polevoy and L. G.

Nikonov and through them to the Board of the Soviet Peace Fund for the high award which, he said, represented an appreciation of the work of the entire Russian Orthodox Church in the field of peace-making. The Holy Patriarch assured the Board that this activity for the preservation of peace, the development of friendship and mutual understanding among nations would constantly be furthered and broadened by the Russian Orthodox Church because it conformed with Christian duty and calling.

The presentation ceremony was attended by V. G. Furov, Vice-Chairman of the Council for Religious Affairs under the Council of Ministers of the USSR, who warmly congratulated the recipients of the awards.

Statement on the Resumption of American Bombing of the Democratic Republic of Vietnam

At a time when the Christian world is celebrating the Nativity of our Lord Jesus Christ, which is a festival of peace, the attention of mankind is drawn to the new bloodshed perpetrated by the US Air Force against the peace- and freedom-loving heroic Vietnamese people. US planes are again mass-bombing peaceful villages and towns of the DRV with bombs of special, highly destructive power.

From the very beginning of the American aggression, the Christian Peace Conference has consistently worked to unite all Christian forces and to direct their activity to put an end to the American aggressive war in Vietnam; secure the withdrawal of all US troops from Vietnam and Indochina, and ensure the Vietnamese people the opportunity to choose their own path of development — points which were unanimously sup-

ported by all the participants in the Fourth World Christian Peace Congress held in Prague in October 1971.

The latest acts of aggression by US Armed Forces against a sovereign state, the DRV, acts for which there is no justification, arouse the anger and wrath of all people of good will, and friends of the Vietnamese people. They testify to the worthlessness of the statements made by President Nixon that he is ready for a peaceful solution of the Vietnam problem.

**NIKODIM, Metropolitan
of Leningrad and Novgorod,
President of the Christian
Peace Conference**

December 29, 1971

On behalf of the Christian Peace Conference we proclaim our solidarity with the heroic Vietnamese people, and call upon all participants in and supporters of the Christian peace movement to strengthen their activity in protest against the latest crimes committed by the US Armed Forces in the DRV, and to persistently demand that an end be put to all military actions against the Vietnamese people, and the withdrawal of US troops from Vietnam and Indochina.

**Dr. KAROLY TOTH,
General Secretary of the
Christian Peace Conference**

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COMMUNIQUE

of the Joint Session of Representatives of the Christian Peace Conference and the World Council of Peace in Helsinki

At the invitation of Mr. Romesh Chandra, General Secretary of the World Council of Peace, a delegation of the Christian Peace Conference, led by the President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, and Dr. Karoly Toth, General Secretary of the CPC, visited the headquarters of the WCP in Helsinki on January 20, 1972. The CPC delegation consisted of Dr. Tibor Bartha, Vice-President of the CPC; Professor Dr. Gerhard Bassarak, member of the Working Committee of the CPC; Professor H. Varis, Member of the Committee for Continuation of the Work of the CPC, and Dr. Milan Salaika, member of the International Secretariat of the CPC.

The delegation met Mr. Romesh Chandra and the members of the Secretariat of the WCP and had a discussion which was conducted in a warm and friendly atmosphere. The representatives of the two organisations held talks on problems urgent to both on the actual state of affairs in connection with the defence of peace, the struggle for national independence, and social progress.

The participants in the meeting decisively condemned the aggression of the US imperialists against the peoples of Indochina and demanded a political solution based on the seven points of the Provisional Revolutionary Government of South Vietnam. They expressed their firm belief in the need to continue strengthening their efforts to mobilise the mass of the people against aggression. With this end in view, the represen-

tatives of the WCP and CPC supported the convocation of a World Assembly for Peace and Independence for the Indochina peoples which is to be held at Versailles from February 11 to 13, 1972.

The participants in the meeting were united in their opinion that security in Europe was of fundamental importance for the preservation of peace throughout the world, and that the conditions in Europe for the setting up of a system of security on this continent were becoming increasingly favourable. The convocation of European nations, which will be held next June in Brussels, was also supported by members of both organisations, and it will be, without doubt, an effective preparation for a conference of European states on the stabilisation of security and cooperation in Europe.

The representatives of the two organisations exchanged information concerning the activities in relation to the Middle East conflict. Both organisations were determined to broaden their actions with the aim of mobilising public opinion in the interests of a political solution of this conflict. The resolution of the UN Security Council of November 22, 1967, must form the basis for such a political solution. Both organisations join all other organisations and movements which support the idea of convening an international conference for peace and justice in the Middle East.

During the meeting, the necessity for further

developing activities of both movements against racial discrimination, apartheid and colonialism was stressed. The participants were unanimous as to the need to step up action to mobilise world opinion in the interests of eliminating these shameful phenomena.

An exchange of opinions was also held concerning the activities of both organisations on questions of disarmament and development.

The representatives of both organisations expressed their wish to strengthen mutual cooperation in the regular exchange of information about their activities, and to form closer cooperation in regard to international conferences and meetings.

They also discussed the possibility of holding a joint symposium on "Religion, Peace and Progress," the details of which will be considered in the course of subsequent consultations.

At the conclusion of their visit the Secretariat of the WCP held a reception in honour of the delegation of the CPC, which was also attended by the hierarch of the Autonomous Orthodox Church in Finland, Bishop Ioann (Rinne) of Helsinki, and the Lutheran Bishop of Helsinki Aare Lauha.

During their stay in Helsinki the delegation of the CPC was received by Dr. Martti Simojoki, Archbishop of Turku and Finland. In the course of the meeting, in which the officials of the Foreign Department of the Evangelical-Lutheran Church of Finland took part, the President of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, and the Vice-President, Dr. Tibor Bartha, made speeches.

On January 21, the delegation of the Christian Peace Conference met Finnish friends of the CPC and discussed with them the possibilities of broadening mutual cooperation in the future.

The Reverend Dr. MARTIN NIEMÖLLER'S Eightieth Birthday

On January 14, 1972, the Reverend Dr. Martin Niemöller, holder of the International Lenin Peace Prize, Chairman of the German Peace Society and Pastor of the Evangelical Church celebrated his eightieth birthday. His Holiness Patriarch Pimen of Moscow and All Russia sent Dr. Niemöller the following telegram:

"On the occasion of your eightieth birthday, beloved brother in Christ, I send you my hearty congratulations and prayerfully wish you long life and blessed success in your ecclesiastical and

social undertakings. May the Almighty support and strengthen you for further fruitful service to the cause of peace."

The Chairman of the Department of External Church Relations, Metropolitan Nikodim of Leningrad and Novgorod, also sent a telegram: **"My hearty congratulations, dear brother, on this momentous date in your life. We profoundly appreciate your great labours in the sphere of ecumenical work and the great contributions you have made to the service of peace and to cooperation between the peoples of the world. I pray that the Lord may prolong your life for many years and grant you all that you need for His service and for that of your fellow men."**

A Message from the Leaders of the Irish Council of Churches

Towards the end of 1971, Metropolitan Nikodim of Leningrad and Novgorod, President of the Christian Peace Conference, and Dr. Karoly Toth, General Secretary of the CPC, sent the Irish Council of Churches in Belfast a message which expressed condemnation of the continued bloodshed in Northern Ireland, the religious intolerance and public disorder.

The message spoke of the CPC support of the efforts of Christians in Northern Ireland to establish just living conditions for all groups of the population in their country, and to strengthen their fight for religious equality and social justice.

The answer received from the Irish Council of Churches, signed by its Chairman, George Armagh, and its Organising Secretary, Norman Taggart, reads:

"We write to express the thanks of the Irish Council of Churches for the message of Christian concern to the people of Ireland received today from the Christian Peace Conference.

"Such message, received from widely differing groups of Christians in many parts of the world, underline for us the reality of the bond that exists between all Christians, and encourages us in our continuing struggle for peace, justice and dignity for all in our community.

"We are sending separately a document which summarises statements and actions by this Council, and which provides at least an indication of the kind of creative and positive work in which Christians are engaged in the Irish situation.

"Finally we pray that under God the Christian Peace Conference may be effective in helping to create peace and understanding in many areas of tension in the world."

Peace Research and the Fight for Peace



The development of peace-making service in our time involves a need both for constant study of the present situation in the world and in separate regions of it, and for a lucid formulation of the tasks, and a clear position in the struggle for peace. An analysis of the international situation does not by itself mean peace-making—just as words about peace do not always signify genuine readiness and will for a just and peaceful solution of complex problems. This refers to every peace-maker, including Christian peace-makers, who really do not want to cut themselves off from events taking place in the world.

Lately we have begun to observe a situation where, on the one hand, pseudo-revolutionary fervour is counterposed to peaceful service and, on the other, service to peace is regarded as service to class and ideological appeasement. It is not difficult to establish the fact that any extreme form in any field leads to the distortion of even the most noble work and strivings. This also applies to peace-making activities.

The Christian peace movement has lately been displaying increasing boldness and responsibility in getting down to studying its tasks, and in striving to establish and develop cooperation with other peace movements, groups and individuals. An important factor here is to discern what is genuine struggle for peace and what the conciliatory position observed in the practice of some of the ecumenical organisations and in the actions of certain responsible Church leaders. The Theological Commission and the Study Department of the Christian Peace Conference have been devoting considerable attention to this work lately.

The Church should not, of course, enter the political structure or become a political force in the national or international field, but Her task is to support those efforts by Christians which are directed at the prosperity of nations and mankind as a whole, at the triumph of peace and social justice. The neutral position of a Church in the latter case would signify Her departure from Her basic mission—the service for the moral perfection and social equality and fraternity of the peoples, the transformation of the modern world.

Simple preaching of conciliation without a definite stand taken on important problems worrying mankind today, those of its future existence, means at times nothing but recon-

ciliation to existing social evil, racial oppression and even bloodshed. Quite recently in such ecumenical organisations as the World Council of Churches or the Conference of European Churches, the prevailing tendency was, in an analysis of complex events, to ascribe sin in equal degree to both sides in a conflict, or to attempt to determine from the theological point of view solidarity with the suffering and poor by way of the simple position: "God is on the side of the suffering and the poor." Thus a position was created which could be taken as reconciliation to poverty and suffering as a result of injustice, exploitation and oppression. We cannot consider such a position either Christian or peaceful. It lacks something that is highly necessary—the courage to state categorically that God is not on the side of enslavers, imperialists and aggressors even if they regard themselves as Christians and do violence in the name of God.

The criterion of a Christian and peaceful position is one's attitude to social evil. A Christian and a peace-maker cannot be equally objective and neutral to both aggressor and victim of aggression, to both exploiter and exploited. A Christian and a peace-maker is called upon to declare his position, and support the righteous side, though at times this is no easy matter. It is here that the activities which we call peace-making are of help. To these activities many Christian organisations are coming closer and closer today. Thus, at the Second All-African Assembly of Churches in Abidjan (1969) much attention was devoted to this work. The report of the first section of the Assembly—"The Work in Christ in the Contemporary Social, Economic and Political Situation"—contains a deep analysis of the present situation in Africa and at the same time direction is given for further Church activities in the reality of the African situation. "By all means and at every level," we read in the report, "the Church should study, understand and actively participate in the revolution in an agrarian society.... The Christians should be peace-makers. They should study and prevent cases of oppression and also spare no effort to help bring about peace talks between those who are in a conflict.... The Churches should take care they do not associate themselves mistakenly with one side only." In the statement quoted here we do not see a negative attitude to one-sidedness in the struggle for peace; what we are guarding against is a too hurried and mistaken one-sidedness, which

peace-makers can avoid by a study and analysis of the situation.

Lately, as a result of such great ecumenical gatherings as "Church and Society," 1966; "Uppsala," 1968; "Evian," 1970; and "Nybrog-VI," 1971, a positive and important shift has been observed towards Christian recognition all over the world that it is not enough for us to have verbal solidarity or general words of peace in the name of God for the sake of the oppressed people; that what is needed is complete unity of Christians and Churches with the oppressed, with those suffering from injustice. The first clear practical manifestation of this new position was the decision of the World Council of Churches to extend material aid to organisations and movements fighting for the liberation of peoples from colonialism, and for racial and social equality. This act of the WCC is a qualitatively new one in the framework of world Christianity, the outcome of which can hardly be overestimated from the point of view of deepening and adding to the Christian conception of the question of solidarity in the struggle for peace. There is no doubt that this shift in the position of the WCC became possible owing to the active participation in the work of the organisation by the Churches in the countries of the "third world" and the countries of socialism, which enrich the entire Christian world with the experience of their life and their theological research in the social field. The practical experience of the work of the Church and Christians ensures avoidance of simple discourse on the subject of peace, or abstract, would-be objective research into the problems of peace, and facilitates the growth of organised struggle for peace on the part of Christians the world over in modern conditions.

The study of peace can serve and help the struggle for peace or it can remain scholastic research of purely academic interest. Research on peace without the struggle for peace means an analysis of the state of a problem but not its practical application in order to change or improve the state. "Peace research," we read in one of the theses on the question, "means research on war and peace" (*Kritische Friedensforschung* von Dieter Senghaus, Frankfurt am Main, 1971, S. 25). But the study of good and evil, the study of the reasons leading to war or ensuring peace—this is not yet a struggle for peace, it is only one of the ways which helps, which promotes mobilisation for peace. Peace research can be successful only on the basis of service to peace and the struggle for peace.

(Continued on p. 38)

It is characteristic that for the most part the organisations, institutes and universities in the Western, capitalist countries, devote their efforts to peace studies. In the countries of socialism and in the "third world" peace and war are considered in a more direct way: war as a phenomenon belonging to the past, and peace as something for which no effort should be spared; it is to the future that peace belongs, and for the sake of bringing this future closer one can and must work very hard. In this connection I should like to dwell on the conclusion of the Theological Consultation of the CPC in Ibadan (September 1971), the participants in which noted in a communique the occurrence of coups d'état in modern Africa, and in which they appealed to the people to make sure that such coups d'état, when they did take place, were without bloodshed.

For Christians and the Christian peace movement the struggle for peace may include peace studies, but these can be useful only when they occupy a subordinate position to the struggle for peace. Peace studies have a certain meaning in a time when there is no war or any threat of war. The existence of a military threat and continued bloodshed, even if a local one, especially as a result of attack and aggression, demands immediate and active peace actions. The study of the character and qualities of a military threat alone, or even of the military actions as such, under such conditions would signify for a Christian a deviation from his peace-making duty and a blunting of his vigilance.

In reference to Vietnam, the Middle East or South Africa, scholarly peace research means hypocrisy, because even without such a study it is quite clear that US troops should not be in Vietnam, that the Vietnamese people are waging a just struggle, that Israel should withdraw from territories belonging to the Arab countries, that the black population of South Africa has the same right to live, to receive equal pay for equal work, and to enjoy education as the white minority.

In such cases, the search for ways to overcome and eliminate anti-human phenomena, the search for ways to unite peaceful anti-imperialist forces and their activity—this is what is useful and necessary today.

The Christian Peace Conference carries out research into individual problems, but such research should go no further than the preparation of the necessary basis for certain actions and for the mobilisation of Christians for the solution of concrete tasks in the struggle for peace.

The Blessing of the New Building of the Alexandrian Patriarchate

The blessing of the new Patriarchate building took place in Alexandria. The setting up of the new administrative premises for the Patriarchate was one of the pressing tasks of the religious administration of the Alexandrian Church. The Patriarchate is housed in the former building of the Tositsas Greek School near the Cathedral of the Annunciation in Alexandria. This school was built 117 years ago on a plot of land provided by Tositsas, a wealthy Alexandrian. After capital reconstruction the building now includes the Throne Room with the portraits of the Alexandrian Patriarchs, the hall where the sessions of the Holy Synod are held, the house church, the office and the residence of the Patriarch, rooms for the metropolitans when they attend the Synod sessions, the offices of the vicars, various other offices, the chancellery, the archives, etc. The rich library of the Alexandrian Patriarchate, containing some very rare and extremely old specimens, has been transferred there.

The blessing of the new building took place on November 21, 1971. The ceremony was attended by the following delegations, which arrived at the invitation of His Beatitude Patriarch Nicholas VI of Alexandria and All Africa: on behalf of the Constantinople Patriarchate Metropolitans Dionisius of Kozan and Damaskin of Tranople; on behalf of the Antiochean Patriarchate, Metropolitan George of the Lebanon Mountains; on behalf of the Jerusalem Patriarchate and also of the Archdiocese of Sinai, Archbishop Gregorios of Sinai and Raifa; on behalf of the Moscow Patriarchate Bishop Germogen of Vilna and Lithuania, who is the ad interim representative of the Patriarch of Moscow and All Russia accredited to the Patriarch of Antioch, and Archpriest A. Kaznovetsky, Rector of the Church of St. Aleksandr Nevsky in Alexandria; from the Roumanian Church His Beatitude Patriarch Justinian of Roumania, Metropolitan

Justin of Moldova and Suchawa and the Rev. Olympiy Kapula; from the Bulgarian Church Bishop Ioann of Dragovitia; from the Cyprian Church, Chorepiscopus Chrysostom of Konstantia; A. Mitsidis and A. Markidis; from the Hellenic Church—Archbishop Jeronimos of Athens, Metropolitans Seraphim of Ioanninon, Constantine of Didymoteikhon and Barnabos of Kytroussa and Hierodeacon Patriky.

The Evening Service on the eve of the blessing and the Holy Liturgy on November 21 were celebrated in the Cathedral of the Annunciation crowded with people. In the Divine Service conducted by His Beatitude Patriarch Nicholas VI of Alexandria, heads and members of the delegations took part, and also the metropolitans of the Alexandrian Patriarchate and the rectors of the Alexandrian churches. After the Holy Liturgy, His Beatitude Patriarch Nicholas and the heads of the delegations exchanged speeches in which they stressed the great importance of furthering brotherly love between the Churches for the purpose of uniting Christians and serving the cause of peace. Later the hierarchs and the guests formed a procession which made its way to the new premises of the Patriarchate accompanied by the ringing of bells. At the entrance, His Beatitude Patriarch Nicholas blessed the water and then sprinkled the building with the holy water. The honour of cutting the ribbon at the door was extended by the Patriarch to Mr. Fuad Mohiddin, Governor of Alexandria. Later the Patriarch received congratulations in the Throne Room after which he thanked the Governor of Alexandria and in his person the government of Egypt for their help in the reconstruction of the building, and all those who had contributed funds, and expressed his hope that, with God's help, the building would become a centre of African Orthodoxy. After a tour of the building the guests went to the ground floor where they inspected the library. At midday His Beatitude gave a luncheon at

the Greek Marine Club for the guests. During the luncheon Bishop Germogen of Vilna and Lithuania read a message from His Holiness Pimen, Patriarch of Moscow and All Russia, which was listened to with great attention. Among the speakers was Mr. F. Mohiddin, Governor of Alexandria, who referred warmly to the friendship and cooperation existing between the Greeks living in Egypt and the Egyptian population. He pointed out that Alexandria had been closely connected with Greek culture since time immemorial.

On November 22 the guests went on a sight-seeing tour of the historical monuments of Alexandria. Then the Greeks of Alexandria held a reception in honour of Patriarch Nicholas VI and his guests. The Patriarch said in his speech at the reception that he was pleased to see that the Greek public had taken an active part in the

rebuilding of the premises of the Patriarchate and in its blessing in a spirit of love for their Church. The heads of the delegations also delivered greetings. At the conclusion of his speech Bishop Germogen of Vilna and Lithuania sang together with Archpriest A. Kaznovetsky "Many Years" to His Beatitude Patriarch Nicholas. The same evening the Patriarch of Alexandria and the members of the delegations attended a diplomatic reception given by the Consul-General of Greece.

During his stay in Alexandria Bishop Germogen visited the Church of St. Aleksandr Nevsky and prayed there. The bishop conveyed to the congregation the blessing of the Mother Church and of Her hierarchs.

Archpriest ANATOLIY KAZNOVETSKY,
Rector of the Church
of St. Aleksandr Nevsky



The blessing of the new building of the Alexandrian Patriarchate. From right to left: Mr. Fuad Mohiddin, Governor of Alexandria; His Beatitude Justinian, Patriarch of All Roumania; His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa; Bishop Timofey of Eleusin. In the second row—members of the delegation of the Moscow Patriarchate: Bishop Germogen of Vilna and Lithuania and Archpriest A. Kaznovetsky, Rector of the Church of St. Aleksandr Nevsky in Alexandria.



THE SPEECH

of His Holiness Patriarch PIMEN of Moscow and All Russia at a Luncheon in Honour of the Members of the Executive Committee of the World Council of Churches in the Trinity-St. Sergius Lavra on February 5, 1972

Beloved Brethren
in our Lord Jesus Christ,
Our dear guests,

We are pleased to have this opportunity of extending heartfelt greetings to you, members of the Executive Committee and the workers of the World Council of Churches, during your stay in Moscow on the way to New Zealand where you will be holding a session of the Executive Committee which, we believe, will contribute greatly to our common endeavours to achieve confessional unity of divided Christianity, and to our service to the good of mankind.

The Russian Orthodox Church, as you know, attaches great importance to its participation in the work of the World Council of Churches. We constantly pray that success be granted this work so that inter-Christian dialogue on the problems of theology, service and witness in the spirit of the Gospel of our Lord Jesus Christ—the Saviour of the World—may prosper. “Quench not the Spirit. Despise not prophesyings” (1 Thess. 5. 19-20)—such is the apostolic behest to us. Guided by it, we dare to fix our gaze on the future and do believe that God’s strength “made perfect in weakness” (2 Cor. 12. 9), will help us all to remain staunch in our striving for the unity

of faith, in the unity of love and Christian hope so that our ecumenical brotherhood may successfully serve the triumph of the “kingdom of God, and his righteousness” (Mt. 6. 10, 33).

We are in the cloister of the venerated St. Sergius. Here, within the walls of this ancient monastery, the work of one of our centres of theology is carried on. Here, in the Moscow Theological Academy, as in other theological schools of our country, bishops, clergymen and theologians receive instruction. Here, they acquire knowledge of the ecumenical movement.

We are happy to note that lately there is a deeper interest in the question of Christian unity among Russian Orthodoxy. Research into separate questions of the Church’s catholicity and the working out of an Orthodox approach to various ecumenical problems account for an increasing proportion of our theologians’ activities. The recent inclusion of a special course on the history of Ancient Eastern (non-Chalcedonian) Churches in the disciplines studied at the theological academies of our Church is also an expression of our concern to further the restoration of the unity of the Church.

It is our wish that the Russian Orthodox Church take upon itself a greater share of the work of the World

Council of Churches, so that our theological contribution and other forms of participation may be felt more in the ecumenical movement. The strengthening of the witness of Orthodoxy as a whole, including the Russian Orthodox Church witness in the World Council of Churches would, we believe, be useful because it is still insufficient in the ecumenical movement today. Naturally, we speak in this movement from the Orthodox point of view on Christian unity, which is based on the cognition of truth and profound adherence to the principles of the ancient undivided Church, unchangeable in their essential foundation, though, of course, a truly necessary improvement of form in accordance with the constant renewal of life in the history of the Church is permissible. I should like to stress that the representatives of the Russian Orthodox Church, while taking part in the work of the World Council of Churches, express views which are always based on the theological position of our Church, as well as on the traditions and practice of our Church life.

We applaud the diverse labours of the World Council of Churches in the sphere of faith and order, and hope that the continuation of the work will help to prepare a lively, open and fruitful dialogue among the Churches on problems of dogma, liturgics and Church order, based on a clear and lucid idea both of the progress achieved so far and on differences in faith which are still quite significant. It is with satisfaction that we note the useful activity of the World Council of Churches for the solution of present-day international and social problems. We support the Commission of Churches on International Affairs in its service to the cause of peace among nations,

especially in the centres of tension today in Southeast Asia and the Middle East. It is praiseworthy that the Commission does not let the problem of disarmament out of its field of vision. We welcome the World Council of Churches' programme on the struggle against racism, and hope it will speed up the process of eliminating this anti-Christian phenomenon in human relations. We are happy to see the World Council of Churches solicitous about providing for the population of the earth and preserving its environment. Nevertheless it is our opinion that both the World Council of Churches as a whole, and many of its member Churches, could intensify their service to peace and cooperation among nations.

Let us pray to the Almighty that He, through the blessing of the Life-Giving Spirit, may help us to fulfil our Christian calling successfully and to pass our life on earth with love for God and people.

We are very pleased to see our dear friends here—Dr. William Visser't Hooft, Honorary President of the World Council of Churches, Dr. Eugene C. Blake, General Secretary of the World Council of Churches, and other outstanding religious personalities, with whom we are connected by ties of many years of fraternal cooperation in the ecumena. We wish you all strength of spirit and call God's blessing upon your good work.

May our Lord Jesus Christ strengthen with His blessing the endeavours of the World Council of Churches for good, and may they serve to glorify the Indivisible Life-Giving Trinity, fulfil the long-wished-for unity of Christians, strengthen peace on earth, and prosper the peoples living upon it!



The New Head of the Coptic Church, His Holiness Pope SHENUDA III

Election



After the demise of the Head of the Coptic Church, His Holiness Pope Cyril VI of Alexandria, Jerusalem, Nubia, the five western towns and other Marcusian regions on March 9, 1971, the Episcopal Council elected Metropolitan Antonios as Locum Tenens of the Patriarchal Throne of the Coptic Church.

The main task of the Locum Tenens was to set up an election committee for the election of the new Coptic Patriarch, to put forward and study candidates for this high post, and to organise the elections and the enthronisation of the elected candidate.

The election of the Patriarch took place in various stages. First, the five most worthy candidates were chosen from all those put forward. On October 29, 1971, 700 representatives of all the dioceses of the Coptic Church—archbishops, clergy and laity—voted in the new, magnificent Cathedral of St. Mark from 9 a. m. to 5 p. m. They included 40 delegates of the Church of Ethiopia, which was taking part in the voting for the first time. The voting and subsequent counting of votes took place under the chairmanship and supervision of the Patriarchal Locum Tenens Metropolitan Antonios, the election committee, the representatives of the Church of Ethiopia, and also the Ethiopian Ambassador in Cairo, Mr. Ato Mallas Mikael Andom. The three candidates with the most votes were selected.

The final stage of the election took place in the same cathedral on October 31. After a Solemn Liturgy the names of the three candidates were written on three separate sheets and the sheets were rolled into scrolls, stamped with the seal of the locum tenens and put in a silver tabernacle, three hundred years old, which was also sealed and placed on the altar of St. Mark's Cathedral. Here one might mention that this gilded metal altar decorated with enamelwork was made in the workshops of the Moscow Patriarchate and presented to the Coptic Church in 1968 at the opening of St. Mark's Cathedral as a gift from the Russian Orthodox Church. Thus, this altar is a symbol of the fraternal relations between the two Churches.

Metropolitan Antonios together with Coptic and Ethiopian priests, conducted a special service on the ambo, requesting the Lord to reveal His

will at the election of the new Head of the Coptic Church. Then the Locum Tenens went to the altar, picked up the tabernacle, and came out on the ambo in front of which ten boys were kneeling. Choosing the smallest boy, the Metropolitan invited him to take out one of the scrolls. The Metropolitan then unfolded the scroll and read out in a loud voice the name of the new Patriarch chosen by the will of God. It was Bishop Shenuda. There was universal rejoicing in the cathedral which was overflowing with believers. The news of the election of the new Patriarch was announced to Cairo by the ringing of church bells.

The only person who did not know of his election was Bishop Shenuda who was praying in a remote monastery in the desert in the oasis of Wadi El Natrun, founded in the fourth century by Syrian monks. Therefore a delegation set off to visit him in the desert led by the Locum Tenens of the Patriarchal Throne, Metropolitan Antonios, taking with them the boy who had picked the scroll with his name, to tell him that he had been elected.

Enthronisation

The enthronisation of His Holiness Patriarch Shenuda III was arranged for November 14, 1971. At his invitation the heads and representatives of many Christian Churches came to Cairo for this event from all over the world and occupied places of honour on the right of the ambo in the new Cathedral of St. Mark. Prominent among the guests were His Holiness Patriarch Abuna Theophilos, of the Church of Ethiopia, His Beatitude Patriarch Justinian of the Church of Roumania, Cardinal John Willebrands and Dr. Eugene C. Blake. Representatives of the Orthodox, Ancient Eastern and Western Churches were present. The Russian Orthodox Church was represented by Bishop Germogen of Vilna and Lithuania deputising for the representative of the Moscow Patriarchate at the Antiochean Patriarchate, and the Rector of the Russian Church of St. Alexander Nevsky in Alexandria, Archpriest Anatoli Kaznovetsky. The rows immediately in front of the ambo were occupied by the representative of the President of the Republic and the Egyptian government, the Governor of Cairo, the representative of the Supreme Sheikh of Al Azhar (Al Azhar is the famous university in Cairo) and members of the diplomatic corps. The huge



cathedral and the adjoining squares were packed with people. The service in the cathedral was broadcast over the radio and television.

To the chanting of psalms a church procession led by Metropolitan Antonios, Locum Tenens of the Patriarchal Throne, with the bishops and clergy of the Coptic Church and the Ancient Eastern Churches left the cathedral through the west door and proceeded to the building in which the elected Patriarch Shenuda was awaiting them. The leader of the choir of deacons then unlocked the door. He handed the key to the Patriarch when the latter reached the cathedral accompanied by the procession. His Holiness began to sing the 117th Psalm (the 118th in Western editions of the Bible) and at the words, "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter" (verses 19-20), opened the door, and the procession walked slowly into the cathedral and up to the ambo, still singing the psalm, then knelt before the altar. The Patriarch handed one of the priests the document announcing his election to the Patriarchal Throne.

Taking this document, the Locum Tenens read out its contents in a loud voice. The Patriarch prayed, then sat on a chair specially placed on the ambo in front of the cathedra. After the appropriate chants and responses the archbishops led by the Locum Tenens took the Patriarch's black cassock off him and clad him in

resplendant brocade robes, then placed on his head the gold-embroidered mitre studded with gems and crowned with a cross. His Holiness Shenuda III ascended the Patriarchal throne.

The then Prime Minister of the ARE, Mahmud Fawzi, came up to His Holiness, embraced him and congratulated him on behalf of the President Anwar Sadat. Mr. B. Oldserov, the personal envoy of Emperor Haile Sellassie I of Ethiopia and Minister of Justice, and after him other honoured guests, members of the Egyptian government and diplomats, also congratulated the Patriarch. There was loud applause in the cathedral when the representative of the Great Imam the Supreme Sheikh of Al Azhar, Dr. Mohamed el. Fahham Sheikh Mohamed Abu Fath congratulated the Patriarch and embraced him.

In the hush that followed Emperor Haile Sellassie's personal envoy read a message from His Majesty, which was translated into Arabic by the Ethiopian Ambassador, Mr. Ato Mallas Mikael Andom, who is also doyen of the diplomatic corps in Cairo. Then he announced that the Emperor had asked him to present His Holiness Pope Shenuda III with the Supreme Order of King Solomon on the occasion of his ascent to the throne of St. Mark.

In response to the greetings His Holiness the Patriarch requested the Secretary of the Holy Synod, the Bishop of Bani Suwayf, to read his enthronisation speech which developed the theme of the Good Shepherd (Jn. 10. 14-16) and discussed the responsibility of service as a primate, and the fact that it can yield fruit only with the blessed help of the Most High and the active participation of all archbishops, hierarchs, deacons and laity. Further on the speech read: "With regard to our duty to Christians and our brotherly relations with all people, we should unite and collaborate with all Churches, faiths and religions in order to serve mankind, by multiplying spiritual values and spreading faith, piety, love and peace in the modern world which is full of change and need." The speech ended with an expression of warm gratitude to the President of the Arab Republic of Egypt Mr. Anwar Sadat, the members of the government, Emperor Haile Sellassie I, the royal family, the Ethiopian people and the representatives of all Churches for their participation in the enthronisation.

This was followed by the first Patriarchal Liturgy. When it was over His Holiness Patriarch Shenuda III descended to the crypt under the cathedral's high altar, where the relics of the Holy Apostle St. Mark are kept, which were returned by Pope Paul VI from Venice where they had lain for 1,200 years. After worshipping the

relics of the first bishop of the land of Egypt, His Holiness proceeded to the burial vault, also in the crypt, to visit the grave of his predecessor Patriarch Cyril VI.

In the afternoon His Holiness Patriarch Shenuda III received in the Patriarchate the congratulations of the heads and representatives of Churches who had attended the enthronisation. Bishop Germogen presented His Holiness with commemorative gifts from His Holiness Patriarch Pimen of Moscow and All Russia.

In the evening His Holiness Shenuda III gave a large reception in honour of the Church delegations in the Coptic Club of El Tahrir at which the heads of delegations read salutatory addresses. Bishop Germogen read out a message from His Holiness Patriarch Pimen to the newly-elected Patriarch.

On the evening of November 15 the Minister of Tourism and Head of the Coptic Vacufs, Mr. El Said Ibrahim Nagib gave a reception on behalf of the Egyptian government in the restaurant of the Sheraton Hotel in honour of the newly-elected Patriarch Shenuda III. The representative of the Archbishop of Canterbury, Bishop Geoffrey Allen, delivered a salutatory address on behalf of all the guests. It ran, in part, as follows: "We, the representatives of Churches from various countries and various peoples, who attended the enthronisation of His Holiness Pope Shenuda III, pray that God may give him strength and wisdom in the work to which he has been called. We also pray that peace and justice may triumph in the lands of the Middle East, and that the Holy City of Jerusalem may become a place where people of all religions can worship the only God in Whom we believe."

With this the celebrations on the occasion of the enthronisation of the Head of the Coptic Church came to an end.

In a decree of November 2, 1971, President Anwar Sadat of Egypt confirmed His Holiness Patriarch Shenuda III as Head of the Coptic Church.

We pray that His Holiness Pope Shenuda III, Patriarch of Alexandria, shall enjoy good health, a long life and many years of fruitful activity for the blessing of the Coptic Church and the strengthening of brotherly relations between our Churches and peoples.

The new Head of the Coptic Church, His Holiness Patriarch Shenuda III (Nazir Haied Raphael) was born in 1923 in the village of Sallam in the Asyut governorate. He graduated from the English Department of the Humanities

Faculty at Cairo University in 1947, and from the Theological Institute in 1949. He also studied at the Sudan Archaeological Institute. In 1949 he was appointed as a teacher of English at a second-grade school in Haba. He was an infantry officer in the Palestinian War. At the beginning of 1950, after retiring, he devoted himself entirely to the service of the Church. In 1953 he became a Sunday School teacher in the Helwan monastery, and in 1954 took monastic vows in the "Syrian" monastery in the Wadi el Natrun oasis with the name of Antonios el Suriani. Here he dwelt in a cave near the monastery. In 1955 he was ordained a priest and a year later elevated to the rank of archimandrite. The late Pope Cyril VI appointed him as a member of his secretariat, and in 1962 ordained him bishop with the name of Shenuda and put him in charge of religious education. In 1966 Bishop Shenuda was elected Chairman of the Association of Religious Establishments of Higher Education in the Middle East. He represented the Coptic Church at various theological congresses at which he also read papers. Bishop Shenuda devoted considerable attention to literary activities: he is a member of the Egyptian Union of Journalists, the editor of several church magazines and the author of many books and articles on theological subjects. It was on his initiative that the Coptic religious educational establishments first opened their doors to women. In the line of succession from St. Mark the Apostle, His Holiness Patriarch Shenuda III is the 117th Head of the Coptic Church.

Archpriest ANATOLIY KAZNOVETSKY

(Continued from p. 31)

This path of combining the study of the problems of peace with active service to peace and justice was endorsed by the Fourth World Christian Peace Congress, both by its work and by its decisions, and was laid down as a guide for the future by the Congress, which reinforced the original principles on which the Christian peace movement was based from the beginning and from which it drew sustenance. The Congress gave backing to the movement's practical work, which constituted substantial contribution to the solution of the most important problems of the modern world, and which drew and continues to draw the CPC representatives of Christianity to the world over to collaboration.

Archpriest PAVEL SOKOLOVSKY

A Delegation from the Moscow Patriarchate in the Federal Republic of Germany

Discussions "Arnoldshain-V"

It has now become almost a truism to say that the Moscow Patriarchate enjoys good relations with the Evangelical Church of the Federal Republic of Germany. These relations are maintained through frequent contacts, visits, theological colloquies, work side by side in the Ecumenical movement and cooperation in the cause of peace and friendship.

The first theological discussions between representatives of the Russian Orthodox Church and the Evangelical-Lutheran Church of West Germany began in 1959 in Arnoldshain and were taken up again in Zagorsk (1963), in Höchst near Frankfurt am Main, West Germany (1967) and in Leningrad (1969). The fifth theological colloquy between representatives of our two Churches was held in the House of the Berneuchen Movement (once the large Catholic convent of Kirchberg near the town of Horb on the River Neckar, roughly 100 km to the southwest of Stuttgart).

On October 20 a delegation from the Moscow Patriarchate left for the Federal Republic of Germany to take part in the discussions "Arnoldshain-V." Under the leadership of Metropolitan Nikodim of Leningrad and Novgorod, the delegation consisted of Bishop Mikhail of Astrakhan and Enotayevsk, Professor L. Voronov of the Leningrad Theological Academy, Father Gundyayev, a Reader of the Leningrad Theological Academy, and an interpreter from the Department of External Church Relations of the Moscow Patriarchate, V. P. Kotelkin. The other two members of the delegation—Archbishop Aleksi of Düsseldorf and Bishop Iriney of Baden and Bavaria—joined them later. The delegation was seen off at Moscow airport by the Chancellor to the Embassy of the Federal Republic of Germany on cultural questions, Mr. Christian Sell.

On arrival at the Schönefeld Airport in Berlin, the delegation was met by Archbishop Lconty of Berlin and Central Europe, Patriarchal Exarch in Central Europe, Bishop Iriney of Baden and Bavaria, and other officers of the Exarchate. Having visited the residence of the Exarch where, after a short service in the domestic chapel, they were entertained to dinner, the delegation continued its journey by car to West Berlin's Tempelhof Airport. From there

the delegation proceeded by plane to Stuttgart.

At Echterdingen Airport, some 13 km south of Stuttgart, the arrivals were met by the President of the Foreign Department of the Evangelical Church of Germany Dr. Adolf Wischmann, a representative of Bishop Klass of the Land of Baden-Württemberg, the Oberkirchenrat Ulrich Fik, officers of the Foreign Department of the Evangelical Church Pastor Doctor Christian Felmy, the adviser K. Hess and other persons. Dr. Wischmann and Metropolitan Nikodim exchanged brief speeches of welcome, expressing their gladness that the forthcoming discussions would give representatives of their Churches new opportunities for fellowship and cooperation. Then, at the request of a representative of the Württemberg radio, Metropolitan Nikodim answered questions put to him about the agenda for the forthcoming colloquy and as to whether he considered that the previous meetings had brought about any real progress in the relationships between the two sides. "The theme of this present discussion," answered Metropolitan Nikodim, "is to be the true incarnation of the Son of God, and also the Cross and Resurrection of the Lord Jesus Christ and the significance of those events in the life of the Christian. As to progress in mutual relations, we must not forget that our separation has lasted for centuries and twelve years cannot be enough to bring about profound changes in confessional interpretations of questions of faith. Nevertheless, the very fact that this is already the fifth theological discussion to be held in the course of these twelve years shows that both our Churches are extremely interested in this kind of contact and that none of our meetings have been fruitless. From the ecumenical point of view we set great store by the process of getting to know one another better and growing closer together through brotherly converse and cooperation which makes for a clearer understanding of one another's positions, more objective evaluations and the growth of mutual respect."

The delegation then proceeded by car to the scene of the forthcoming talks. Here we were met by the manager of Berneuchen House, the retired Dean Paul Roleder, Archbishop Aleksi of Düsseldorf and the professors who were to represent the Evangelical Church at the colloquy. During the evening meal, Dr. Wischmann and

Dean Roleder welcomed all the participants in the forthcoming discussions. Metropolitan Nikodim thanked them for their words of greeting on behalf of the delegation from the Moscow Patriarchate and greeted both the hosts to the participants in the bilateral theological meeting and the participants themselves.

The opening day of the discussion, October 21, began with the Divine Service in a chapel situated behind the choir-stalls of the monastery chapel. After the singing of hymns and the reading of several prayers and excerpts from the Old and New Testaments, Dr. Wischmann addressed the assembly with words of greeting. He spoke of the joy that he and his colleagues felt in connection with the opportunity now afforded them to discuss a theme so central to Christian thought as a whole as that of "The Risen Christ—the Salvation of the World." Looking back over the history of the contacts between representatives of the Evangelical Church of Germany and the Russian Orthodox Church, he called on all the participants in this meeting to strive zealously and with a profound sense of responsibility to continue the constructive work begun back in the fifties of building up genuinely fraternal relations between the believers of both our Churches and between the peoples of both countries in which these Churches function. Reconciliation and life in love and brotherly cooperation, said Dr. Wischmann, are essential, particularly when we consider the tensions and estrangement which have their roots in a tragic past as well as in the complex and sometimes stormy atmosphere of the world around us, a world that aspires to renewal but is divided in its opinions and aims.

Metropolitan Nikodim replied to this speech. When representatives of two quite different ecclesiastical traditions meet one another, he said, it is always helpful to think back to the common origins of Christianity, that is, to the early Christian Church, created by the labours of the Apostles, the standards of whose life and faith can and should serve as a criterion for the foundations of the Church life of future generations. The life of mankind is, as a rule, extraordinarily reminiscent of the storm described in the Gospel (Mt. 4. 37-40). There is nothing surprising in the fact that this storm worries every living person of flesh and blood. However, together with this natural dynamics of life, the Christian heart recognises another, inner, spiritual life in Christ—the source of peace, calm and confidence. This life is given us not to free us from worldly obligations but to lead us to a confrontation with God, to help us towards moral perfectionment, to serve as a foundation for

life both as it is and as it should be and as is envisaged in the highest aspirations of mankind, and for our aid in all sincere and purposeful service to goodness and truth. Like the early Christians, we too must purify our hearts so that we may sincerely love God and one another, we must acquire meekness, purity of mind, fidelity to Our Lord... and, at the same time, we must be joyfully ready to live worthily as members of the great human family with which we are inseparably united, to respond to its demands and needs by spreading love and peace.

The next to speak was Bishop Klass. The Bishop said he rejoiced that so important a meeting had begun with worship, for worship is the keystone from which it is natural for all theological work to proceed and to which it is bound in the end to return. "Theology is doxology, a means by which to glorify God." Further, Bishop Klass reminded the assembly that the discussion was to be held in an "ecumenical" spot: this house had once harboured a contemplative order of Roman Catholic nuns, but now the Evangelical Christians are endeavouring to revive the Christian frame of mind and the life founded on prayer, devout contemplation and profound meditation on the meaning of the Holy Scriptures. In conclusion, Bishop Klass imparted a few thoughts that had come to him while meditating on the Bible reading for the day.

At the first morning meeting Dr. Wischmann took the chair. After a short prayer he gave the floor to Dr. G. Harbsmeier of Göttingen who made a short statement about the recent unexpected passing of a regular participant in the "Arnoldshain" theological talks (ever since the Zagorsk meeting in 1963), Dr. Ernst Wolf, Professor of Systematic Theology at the Evangelical Faculty of the University of Göttingen. Professor E. Wolf was a distinguished theologian and an active member of the Evangelical-Lutheran Church in the Federal Republic of Germany and had, in the past, worked on the side of the anti-nazi resistance. His name is connected with such names as those of Karl Barth, Martin Niemöller, Hans Ivand, all of whom kept in close contact with him. At the end of the Second World War, Dr. Wolf did much in cooperation with Pastor Niemöller and Professor Ivand to establish friendly contacts with members of the Russian Orthodox Church. Professor Wolf was a tireless worker in the ecumenical cause and took part in the Christian peace movement. He was a singularly modest man, deeply concerned with the education of young people, and a tireless worker. He died from heart failure on September 11, 1971. His last words, addressed to his son, were: "Give my

hearty greetings to all who knew me." Not long before his death, Professor Wolf had written a paper which he had intended to read at the present meeting. After this announcement the assembly honoured the memory of their late colleague by a minute of silent prayer.

The main report of the morning session was that of Bishop Mikhail of Astrakhan and Enotayevsk "The Truth of the Cross and the Resurrection as Reflected in the Pronouncements of St. Athanasius of Alexandria." Bishop Mikhail translated his report orally into German as he went along. At the second, afternoon session, Professor Georg Kretschmar of Munich University read a paper on "The Cross and the Resurrection as Elucidated by Athanasius and Luther." After this a discussion of both papers was initiated. At the third, evening session, this discussion was continued and brought to a conclusion. Within the framework of this article it would be impossible to give a detailed account of the contents of the papers or of the ensuing discussions. In time they will, we hope, be printed in full in the Moscow Patriarchate's "Theological Studies," as were the papers and discussions of the first two "Arnoldshain-V" meetings. The basic results of the discussion

"Arnoldshain-V" can be seen in the resume and the theses published in JMP, No. 1, 1972.

At the morning session of October 22 the chair was taken by Metropolitan Nikodim. The Professor of New Testament Studies at Munich University Dr. Leonhard Goppelt read a paper on "The Resurrection of Jesus. Its Reality and Effect According to the XV Chapter of the 1st Epistle to the Corinthians." After this Professor Goppelt read a factual report: "On the Road to Ecclesiastical Unity between the Lutheran and Reformed Churches of Europe (The 1971 Løyen-burg Conference and its premises)." Professor Goppelt presented Metropolitan Nikodim with the text of the document "The Agreement of the Reformed Churches of Europe" which contains an attempt to set out the general basis of the Protestant and reformed faiths in words acceptable to all contemporary Lutheran, Reformed and Union Churches of Europe and to suggest ways of further rapprochement.

Before he surrendered the chairmanship to Dr. Wischmann, Metropolitan Nikodim informed the Evangelical participants of the present state of relations between the Russian Orthodox Church and the Russian Old Believers and of the decision of the Local Council of the Russian



The former Dominican Convent of Kirchberg—the scene of the discussions "Arnoldshain-V".



The upper part of the Gothic Altar in the Church of St. John the Baptist in Blaubeuren.

Orthodox Church of July 2, 1971, on the abrogation of the anathemas against the old rites and those adhering to them (Cf. JMP, 1971, No. 1, pp. 7-8).

Dr. Wischmann again took the chair at the afternoon session. Bishop Aleksiy of Düsseldorf read a paper on "The Resurrection of Christ, its Reality and Effect." The discussion that ensued on this paper and that of Professor L. Goppelt was concluded at the evening session.

On the morning of October 23 there was a proposal that the assembly should hear the paper prepared by the late Dr. Wolf. Dr. Wischmann was in the chair. At the suggestion of Metropolitan Nikodim the Orthodox delegation sang "Eternal Memory" to Professor Ernst Wolf. After this Pastor Felmy, at the request of Dr. Wischmann, read Professor Wolf's paper on "The Transformation of the World through Christ and the Response of Man to this Transformation." This was followed by a report on the same theme by Dr. Reinhold Slenczka, Professor of Dogmatics of Göttingen University.

At the afternoon session, Professor Voronov read his paper on "The Truth of the Resurrection in Orthodoxy." The three papers of the day were then discussed. After Evening Prayer the delegates assembled in one of the halls of Berneuchen House, where the Dean P. Roleder gave a talk on the convent of Kirchberg.

Originally a convent of the Dominican order, Kirchberg was founded in the thirties and forties of the XIII century in a lonely region of wooded hills, at least an hour's walk from the nearest villages. Even today, Kirchberg lies well off the main roads and is remarkable for its quiet and for its fine views of the mountains of the Black Forest and the Swabian Alps. After almost six centuries during which it weathered many trials (either caused by the conflicts between neighbouring feudal rulers or by epidemics of the plague and other sicknesses) the convent went into decline after the Napoleonic conquest and the subsequent secularisation of property. The last nun died in the convent in 1856. The convent building fell into disrepair, and was even on occasion used as a quarry for stone to erect new buildings in the district. It was a full century later that a change of fortune again befell Kirchberg when, in 1958, the building attracted the attention of the Evangelical Brotherhood of St. Michael, who chose this solitary spot to be the spiritual centre of its activities. The Brotherhood of St. Michael is one of the many fraternities and sisterhoods of the Evangelical Church (in 1964 it was estimated that in the Federal Republic of Germany alone they number not less than fifty) which aim to put new life into religious activities, missionary, and charitable undertakings, and to achieve a structural reformation within the Evangelical Church to make it better fitted to respond to the requirements of contemporary society. The Brotherhood of St. Michael, who took the name of Michael the Archistratigus to signify their desire to be faithful servants of God and, as it were, constantly beholding His Face, was founded in 1931 in Marburg and emerged from the heart of the so-called Berneuchen movement which had its beginnings in the twenties of the present century. This movement, in its turn, was named after the estate of Berneuchen in Neumark, the site of the retreats and meetings of the advocates of renewal within the Evangelical Church. Having chosen Kirchberg as their new centre, the Brotherhood of St. Michael transformed the ancient building into a house of prayer, fellowship and ecumenical meetings and called it Berneuchen House in memory of the original Berneuchen which had been destroyed during the war.

A Trip to the Swabian Alps (Land of Württemberg).

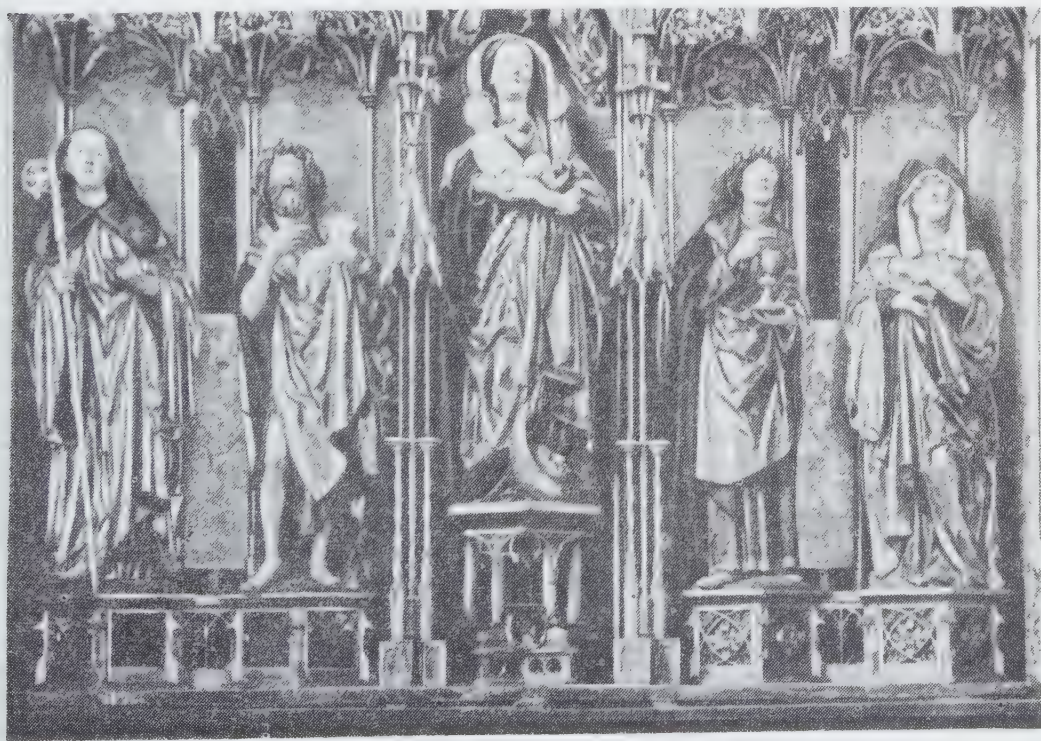
On Sunday October 24 there were no working sessions and a trip was arranged to the Swabian Alps. Leaving Kirchberg by coach, the party

from Berneuchen first called in at the village of Gönningen to attend Divine Service at the local Lutheran church. At the end of the service the Pastor of the church, the Reverend Schüller, welcomed the "Ecumenical group from the Russian Orthodox Church." He reminded the congregation of the friendly ties which had existed of old between Protestants of the Land of Württemberg and Russians, to which the memorial gifts presented on the occasion of exchange visits and carefully treasured by the people of Württemberg bear witness. Pastor Schüller asked if Metropolitan Nikodim would not like to say a few words of greeting and exhortation. Metropolitan Nikodim went up into the pulpit and, on behalf of the whole Russian delegation, greeted the congregation in the name of the Holy Life-Giving Trinity, in the name of the all-embracing love of God. He told them the history of the "Arnoldshain" talks, explained the theme of the present discussions and emphasised the importance of brotherly contacts between Christians to achieve unity in the faith and peace on earth. Speaking of the importance of loving the churches of God and of the general structure of Christian worship which helps the followers of the Lord to grow in spirit and at the same time to understand better the world in all its mutability and to serve people, Metro-

politan Nikodim invoked the blessing of God upon all those present in the church and upon the whole parish. The congregation, consisting of several hundred people, saw the group off with great warmth.

The next stop was the small settlement of Mariaberg, a colony for the insane and mentally deficient situated in the mountains. The colony accommodates 445 patients, all of whom receive care and medical attention; the children and young people receive special education which equips them with what knowledge and skills they are capable of absorbing and accustoms them to regular habits of work. Many of the patients are able to return to society and to a full, normal life. The group visited the chapel of the colony, the living quarters, the workshops. During dinner they listened with interest to the history of Mariaberg House recounted by the Director, K. Eder. The colony had been founded over a century ago in 1847, and the director told them of the lives of its inhabitants and of the methods of healing. With mixed feelings of sorrow and respect for the men and women who devote their lives to the relief of human suffering the group left this place of scientific and Christian service.

They went on to the small town of Blaubeuren. The town is famous for a spring which rises to



Fragments of the carved chancel screen of the Church of St. John the Baptist in Blaubeuren.



The Benedictine Abbey of Beuron.

form a small "blue lake" and for the nearby XII century Benedictine Monastery. In the Monastery Church of St. John the Baptist (built 1491-1499) there is a singularly fine late Gothic Altar, a magnificently carved chancel screen worked by Gregor Erhardt and other masters from Ulm and other German towns at the end of the XV century, richly decorated with carved wooden figures and excellently preserved paintings of saints and scenes from the Holy Scriptures. For the historian of German theology Blaubeuren is also of interest because from 1817 to 1826 the founder of the so-called New Tübingen school Ferdinand Christian Baur (1792-1860) taught history and philology at the Evangelical Seminary on the precincts of the monastery. Among those who heard him lecture was the future head of the "myth theory" faction of Baur's school, David Friedrich Strauss (1808-1874), the author of the famous "Life of Jesus", which was published in 1835-1836 and served as the prototype for Ernest Renan's "Vie de Jesus" published in 1863.

From Blaubeuren the group drove on along the mountain roads above the Danube towards the upper reaches of the river and the famous Catholic Abbey of Beuron.

This monastery, the Benedictine Abbey of St. Martin, stands at the head of the "Beuron Congregation" of Benedictine monks. Both the Abbey and the congregation were founded in 1868; in earliest times, from the foundation of

the monastery in 1077 to the year of its decline in 1802, Beuron was inhabited by Augustinian Canons. The Abbey of Beuron was known for its contribution to liturgical reform; in this it was helped most particularly by its daughter house, the Abbey of Maria Laach (25 km. northwest of Coblenz), and also by the Belgian Abbey of Maredsous which, now independent, formed part of the "Beuron congregation" until 1920. The liturgical movement in the Roman Catholic Church, which aimed at increasing the participation of the congregation in the worship of the Church, first became active in the XIX century. It was at the beginning of the XX century, however, that it received a strong stimulus in the form of the support of Pope Pius X (1903-1914), expressed in his "Motu proprio" of 1903, which advocated the restoration of the traditional use of Gregorian chants in the Liturgy, and in his decrees recommending frequent, even daily Communion (1905), the giving of Communion to children (1906) and various other measures. One of the practical tasks facing the movement was the instruction of the laity to enable them to a deeper understanding of public worship, to make it possible for them to enter consciously into the ritual of Divine Worship by reading together, by singing the responses at the Mass and other Church Services, and to help them to establish a closer connection between public and private prayers. The Abbey of Beuron is famous for its solemn services, its organ concerts and its patronage of religious art. Many visitors are attracted by the luxurious baroque-style church and the chapel with its "pieta." The monastery is also famous for its magnificent library and two research institutes: the "Vetus Latina" Institute and the Institute of Palimpsests. The first is a foundation to encourage the publication of a complete collection of all surviving translations of the Bible into Latin, whether known from manuscript or from quotations in the works of writers of the Ancient World. The second Institute is devoted to the study of palimpsests, that is, of ancient manuscripts of papyrus or parchment on which the original text has been erased, obliterated or scraped away in order to use the sheets again for quite different writing. In our day it is usually possible to read the obliterated text with the aid of special photographic processes.

The *Erzabt* Ursmar Engelmann and his immediate colleagues welcomed the members of the group and invited them to partake of a meal in the course of which Metropolitan Nikodim and Dr. Wischmann made short speeches after which all those present listened with great in-

terest to an account of the work of both Research Institutes given by the director of Research in "Vetus Latina," Father Boniface Fischer. After this the whole group proceeded to the church where they attended a short evening service. Having taken leave of the *Erzabt* and his assistants, they set out on the return journey — to Kirchberg.

On the following day, 25 October, Metropolitan Nikodim presided over the morning session. The discussion of Prof. Ernst Wolf's paper and of reports made by Prof. R. Slenczka and Prof. L. Voronov, begun on 23 October, were concluded, then a report by Dr. Edmund Schlink, Professor of Dogmatic and Ecumenical Theology at Heidelberg University was delivered on the theme: "God and Man: What has already been accomplished in the new-Creation and what still lies before us?" After lunch the same theme was treated in a paper by Archpriest Gundyayev and discussions on the two reports were begun. They were continued at the evening session.

On Tuesday, October 26, feast-day of the Icon our Lady of Iberia an orthodox service conducted by Bishop Iriney of Baden and Bavaria was held in the John the Baptist Convent of Kirchberg. During this service Metropolitan Nikodim of Leningrad and Novgorod and other members of the Russian Orthodox delegation took Holy Communion. The service was attended by delegates from the Evangelical Church of Germany and by monks from Berneuchen House; for their sake most of the service was read in German and the Gospels and Epistles were read in both German and Slavonic.

On that day only a morning session presided over by Metropolitan Nikodim was held. When the discussions begun on the previous day were completed Dr. Harbsmeier, Professor of Practical Theology at Göttingen University read a paper on the same theme treated by his two predecessors. When he finished, all three reports were discussed.

On that same day the leaders of the Evangelical Church in the Land of Württemberg gave a reception to those participating in the discussions at "Bernhuezer Forest," a house reserved for ecumenical meetings situated in a woodland district not far from the town of Tübingen. The Evangelical Church of the Land of Württemberg was represented by: Bishop Helmut Klass, Oberkirchenrat Ulrich Fik, Oberkirchenrat Eberhard Weismann, Oberkirchenrat Dr. Karl Dummer, Oberkirchenrat Dr. Roman Tompert, Vice-President Dr. Rudolf Weber, and Prelate Herman

Riss. The Evangelical Church of the Federal Republic of Germany was represented by Dr. Ludwig Raisen, Prezes of the Synod, Head of deaconic activities and Dr. Theodor Sholer, President of the Church. Among the guests present were representatives from: the Roman Catholic Church (Vicar Bishop of the Rottenburg See, Dr. Georg Moser and member of the Chapter of the Rottenburg Cathedral Alfred Weitmann; the Old Catholic Church (Dean Fritz Herman); the Evangelical Methodist Church (Walter Fritz, Superintendent of the Stuttgart District); the Union of Evangelical Free Church Communions (Pastor Herbert Rumpf). Dr. Eberhard Jungel, Professor at Tübingen University, and other people prominent in ecclesiastical circles were also present. After a concert of Bach's music, the participants in the discussions were greeted by Bishop Klass and Prezes Reiser. Their greetings were answered by Metropolitan Nikodim of Leningrad and Novgorod and President Dr. Wischmann. The leitmotif of all the speeches was the desire that ecumenical contacts, of which "Arnoldshain-V" was a worthy example, should continue to bring together Christians of various confessions so as to strengthen friendly relations between the people of the Soviet Union and of the Federal Republic of Germany who, in conditions of peace, cooperation and mutual security, could do much for the welfare and progress of their respective countries, the European continent, and the whole human family. When the speeches were over, mementoes of the occasion were presented to members of the Russian Orthodox delegation by representatives of the leadership of the Evangelical Church of the Land of Württemberg. At the conclusion of the reception participants returned to Kirchberg.

At the morning session of October 27, presided over by Metropolitan Nikodim, Dr. Fairy von Lilienfeld, Professor of History and Theology of the Christian East at Erlangen University, read a report on "Easter Hymns of the German Evangelical Churches Dealing with the Resurrection". Dr. Wischmann took the chair at the afternoon session. The final paper of this particular colloquium was read by Metropolitan Nikodim on the theme: "The Cross and the Resurrection of Jesus Christ in the Hymns and Chants of the Orthodox Service." The discussions of the papers read by Prof. Lilienfeld and Metropolitan Nikodim brought to a conclusion the main work of the colloquium.

Professor LIVERIY VORONOV
(to be continued)



Uninterrupted Service to God and Man

(The Assembly of the European Conference of Churches "Nyborg-VI")

The work of section five centred around the problems stated under the heading: "The Future Task of the Church: The European Ecclesiological, Social, Cultural, Political and Economic Position as a Challenge to the Christians of the Future." Engaged on work with this section were Metropolitan Aleksiy of Tallinn and Estonia and Bishop Iriney of Baden and Bavaria. As in the fourth section, the chief subject of discussion here were the tasks facing the Churches in the context of the political and economic state of Europe. In a motion tabled by the section at the Assembly plenum it was asserted that to achieve peace and security in Europe Christians should make full use of all existing channels for peaceful coexistence and cooperation. The section directed attention to the problem of the development of Europe and of the development of the "third world," that is so closely connected with it. It affirmed that the Churches should do all in their power to encourage effective aid—whether in bilateral or multilateral form—to the countries of Asia, Africa, and Latin America to help them towards independent economic, social and political development. The report also touched on certain European social problems, emphasised the necessity of establishing closer relations between the Churches of Europe and noted the increase in cooperation already achieved between them in certain aspects of service and life.

The results of the work of this section were reflected in the general atmosphere of the Assembly, in the businesslike and constructive way in which it discussed questions, adopted resolutions and made recommendations.

Among the final documents adopted by the Assembly, over and above the reports of the first, second, fourth and fifth sections, were a resolution in favour of the calling of a European conference on security, cooperation and development, a resolution on Northern Ireland, a resolution on cooperation with the Episcopal European Conference of the Roman Catholic Church; the report of the Referendum Committee. The memorandum of the Russian Orthodox del-

egation was accepted as a working document for future reference. Also accepted was the Assembly's Open Letter.

Here I should like, as a mother and in the name of the many Christian women who belong to the Russian Orthodox Church, to call particular attention to the importance of the resolution to support the idea of a European Conference on security and cooperation. Like all mothers of our country, it is with horror that I think of what our children will have to suffer if there were to be another world war. It was this thought that made the question of European security such a vital one for the female delegates to the Assembly, as indeed for all its members.

The resolution on European security was not the only expression of the Assembly's will to peace. On Saturday, May 1, a meeting took place between representatives of the Conference of European Churches, led by Dr. Ernst Wilm of West Germany and participants in the Christian Peace Conference led by Professor Dr. Gerhard Bassarak of East Germany. Those who took part in the meeting adopted a resolution in favour of continuing contacts between the two organisations: the Christian Peace Conference and the Conference of European Churches. The Assembly, having listened to an address from the Chairman of the Collegium of Vice-Presidents of the CPC, Metropolitan Nikodim of Leningrad and Novgorod, delivered by the General Secretary of the CEC Dr. G. G. Williams, gave full power to the Presidium and to the Advisory Committee of the Conference of European Churches to take all necessary steps for the re-establishment of cooperation with the Christian Peace Conference on questions relating to the safeguarding of peace. Documents issued by the Christian Peace Conference were circulated at the Nyborg Assembly. The Presidium and the Advisory Committee adopted a resolution to send Pastor Arin Sepponen of Finland as their representative to the CPC Conference on European Security in Warsaw and, to the IV All-Christian Peace Congress planned to take place in Prague, the CEC General Secretary Dr. Glen Williams. Further contacts between CPC and CEC will be effected by exchange of documents and information, and also through the CEC working group "Peace-Making in Europe."

Conclusion. The first part of this article was published in J. M. P. No. 2, 1971.

Important for the future work of the Conference of European Churches was the Assembly's adoption of the recommendations of the Referendum Committee. In brief, these recommendations were as follows.

1. The Assembly supports the work of the General Secretary and recommends him to press for closer contacts with the Roman Catholic Church through the European Episcopal Conference.

2. It would be desirable to convene the next Assembly "Nyborg-VII" not later than 1974.

3. The Presidium and Advisory Committee should meet not less than once a year.

4. Material for the consideration of the next Assembly should be prepared through the agency of two working groups, one of which is to be called "Peace-Making in Europe," whereas the other is to give special attention to problems of the ecclesiastic dialogue between East and West.

5. The Presidium and the Advisory Committee are to be entrusted with the right to organise supplementary groups to study various questions of interest to the Churches of Europe.

6. More attention should be paid to information and communication.

7. There should be more cooperation with various organisations such as, for instance, the World Council of Churches' Department of Inter-Church Aid.

8. The memorandum of the Russian Orthodox Church was gratefully accepted.

The memorandum referred to in the recommendations of the Referendum Committee was a positive outline of the Russian Orthodox Church's position within the Conference of European Churches. As has already been noted, the memorandum was accepted with thanks by the Assembly and recommended to the new Presidium and Advisory Committee as a document worthy of attention in so far as it dealt with all aspects of the Conference's work and gave promise of a fair perspective of cooperation. The memorandum attracted the attention of the West-European press which welcomed it as a useful and constructive document for the continuation of inter-Church discussions. The Russian delegation submitted the memorandum as a means of furthering the cause it had pursued and the contribution made by representatives of the Moscow Patriarchate and particularly by His Eminence Metropolitan Aleksiy to the activities of the Conference of European Churches over the last few years, both at sessions of the Presidium and the Advisory Committee and

through other channels. Worthy of closer attention are the seven points in the memorandum in which the Russian Orthodox delegation expressed its hopes for the further work of the Conference of European Churches.

1. The theme of the Assembly "Nyborg-VI" "Servants of God—Servants of Man" should provide a basis for the further activities of the Conference.

2. The problem of the Conference's service in the cause of peace, and in particular of its support for the calling of a European Security Conference, is the most pressing and urgent task with which it is faced.

3. Inter-Church dialogue, including dialogue with the Roman Catholic Church, on all questions of European security, is to be encouraged.

4. It would be desirable to intensify cooperation between CEC and CPC.

5. The proportionate representation of participants from East and West in all departments of CEC should be more equitably readjusted.

6. While all gratitude is owed to the General Secretariat, it would be desirable to support the institution of an auxiliary to the General Secretariat for Eastern Europe, if possible to be chosen from amongst the Orthodox.

7. In the publication of materials the Conference of European Churches should endeavour to avoid one-sidedness and to encourage authors from Eastern as well as Western Europe.

The delegation of the Russian Orthodox Church expressed in its memorandum their hope for a frank, brotherly dialogue between representatives of the Churches from different parts of Europe and pointed out the necessity of preserving and developing the active work of the Conference of European Churches, of stimulating the Churches and the Christians of Europe to renewed devotion in their service to God and man.

Another result of the Assembly was the re-election of some members of the Presidium and of the entire membership of the Advisory Committee. Representatives of the Russian Orthodox Church to enter the administration of CEC were Metropolitan Aleksiy of Tallinn and Estonia as member of the Presidium and Vice-Chairman of the Conference of European Churches, Archpriest P. S. Sokolovsky and Professor N. A. Zabolotsky as members of the Advisory Committee for the next six years.

Presbyter A. Mitskevich of the All-Union Council of the Evangelical-Christian Baptists was also elected to the Advisory Committee.

The basic document issued by the Assembly was the Address — traditional since the Assembly

in Pärtschach. In the part of the Address devoted to theological questions the preponderant influence of Protestant thought is clearly to be detected. In the part devoted to practical issues, however, the Address is a meaningful and constructive document which should surely stimulate Christian activity in the cause of justice and peace. The Address supports the idea of calling a Conference on European Security, points out the danger of the crises in Southeast Asia and in the Middle East, calls for disarmament and the banning of all the more pernicious types of weapons, and expresses support of the UN, particularly in the settlement of problems concerned with the development and preservation of man's natural environment. The Address emphasises the constructive work of the Churches in their service to God and all mankind.

This, then, basically, was the programme of work in which we representatives of the Russian Orthodox Church participated together with delegates from other Churches from the socialist states and from the countries of Western Europe. The Assembly deservedly attracted the attention of the press, radio and television of all European countries. In Denmark we were surrounded by friendly attention from ecclesiastical and government circles.

On April 29 the Mayor of Nyborg organised a reception in honour of those attending the Assembly in the ancient XII century Castle of Nyborg. Background music was provided by an orchestra playing old Danish melodies. The Mayor and Chairman Visser't Hooft both made speeches.

On the same day the delegates went for a stroll about the Island of Fyn and visited the towns of Kerteminde, Bogen, Middelfart, and Odense, the birthplace of Hans Andersen.

While the Assembly was in progress delegates from the Russian Orthodox Church gave interviews to the press and talked with their colleagues from other Churches and other countries and with representatives of the Churches of Denmark. The singing of our delegation was recorded for the television. In Copenhagen we visited the Orthodox Church which is attached to the Patriarchate of Constantinople, and sang at the Liturgy there.

* * *

There is good reason to consider "Nyborg-VI" as a significant event in the history of the ecumenical movement and its results make us hope for further fruitful cooperation between the Christians of Europe. The atmosphere of the Assembly was, I am happy to relate, one of fraternal feeling and mutual understanding. The delegates were keenly interested in their work

and looked forward to further activities on behalf of the Conference of European Churches, to furthering the promotion of mutual understanding between the peoples of Europe and cooperation in the name of peace and progress.

For us members of the delegation from the Russian Orthodox Church it was a joy to feel the real significance of the theological, practical, and liturgical contribution that our Church has to offer in the context of the Conference of European Churches and we found ourselves confirmed in this feeling by the comments of other delegates to the Assembly.

The Churches from the socialist countries played an active part in the work of the Assembly — which, perhaps, was only to be expected. The delegates of the Churches of Eastern Europe are people of the new world where the dominating ideas are those of fraternity, cooperation, genuine humanism, peace and justice. Their practical activities bear witness to their profound devotion to the Gospel of the Saviour of the world.

Our Christian Service in Europe is carried out in many fields, is full of profound significance and will bring forth good fruit and help the peoples to the attainment of lofty aims of cooperation in the cause of peace, progress and prosperity, in the name of the all-embracing love of Christ.

NINA BOBROVA

Post "Nyborg-VI" Conference of European Churches



The Sixth Assembly of the Conference of European Churches, which was held in the Danish town of Nyborg in May 1971, was an important manifestation of the will of the religious representatives of Europe for joint service to God and the people. It is hoped that the outcome of the Assembly will be to help strengthen the participation of the Christian Churches in the life of the European nations, above all, in the efforts of the people to attain peace and security, all-round cooperation among all European states, and in fully implementing the idea of peaceful coexistence between states with differing socio-political systems.

The Sixth Assembly of the CEC aroused wide interest in the Church and secular press of Europe. The spirit of sincerity and friendship in which the work of the Assembly took place con-

tinues, no doubt, to encourage further activity of the CEC. The meeting of the Presidium and the Consultative Committee of the CEC held towards the end of November 1971 in Marseilles, France—the first to be held after the Assembly—confirmed the ability of the CEC to continue along the path of service which they had taken, and testified to the readiness of the majority of the members of the newly-elected bodies of the Conference to follow this path.

The meeting in Marseilles differed from all previous meetings of the Presidium and the Consultative Committee primarily because the work of the leading bodies of the CEC took place in a Roman Catholic Centre, Notre Dame du Roucasse. This meeting dealt with a strictly defined range of subjects and, to my mind, in its results it was one of the most satisfactory in the CEC history.

The participants in the session discussed the main theme: "Truth, Justice and Peace in Europe in Our Time Based on the Gospels". This theme was expounded in three speeches: by Prof. N. A. Zabolotsky of the Leningrad Theological Academy, Dr. von Klaus-Martin Beckmann (Federal Republic of Germany) and Mr. Antony Chulikal, representative of the SODEPAX (the Mixed Commission of the World Council of Churches and the Roman Catholic Church on Society, Development and Peace). The speeches and the discussion revealed different approaches to the main points of the theme. This was due to differences in theological approach to the concepts of truth and justice, and also to differences in the experience of social service of the Churches which live and work in capitalist and socialist societies. However, with all the differences in the way of thought and in the understanding of truth and justice, the participants were united as far as peace in modern Europe and throughout the world was concerned. Whether the accent was on individual truth and justice, or on social truth and justice depended both on the character of cognition and penetration into the Gospels and the traditions in the life of society in which this or that Church functioned. But for present-day theologians and priests in Europe it is clear that individual and social truth and justice can be practised and developed only when there is stable world peace and security. In this way the "true Light" (Jn. 1.9) of the Gospels can and must serve Christians and the Churches in present-day Europe as an inspiring basis for greater understanding and trust among the states of Europe, and greater all-round cooperation in securing a better future for European nations, for all people, regardless of their political or religious affiliations. Various factors operate in

Europe. Historically Christian Europe is coming to realise the full force of twentieth-century secularisation. So that today the most important point is for the Churches and Christians of Europe, in the conditions of peace and an improving international climate in Europe, to apply greater effort to the glorification of God and the service to the people. In this respect, at the session in Marseilles those positive events which have taken place in Europe recently found ready approval. This refers first of all to Leonid Brezhnev's visit to France, and the results of his talks with Georges Pompidou, the French President; the signing of the agreements between the Soviet Union and the Federal Republic of Germany, between the Polish People's Republic and the FRG, and also the agreement between the four major powers on questions concerning West Berlin. These and other similar factors in Europe create a favourable climate for the convocation of a general European conference on questions of security and cooperation. This was the unanimous opinion of the participants in the session. They also expressed their conviction that the process of lessening the tension in Europe and each peaceful initiative in this direction would undoubtedly have a positive influence for peaceful development in other parts of the globe.

The session also discussed from every side the critical situation in Northern Ireland, where the colonial heritage and the desire of the British ruling circles to enforce upon Ulster a military solution of the problem leads to further aggravating tension, to ruin and suffering, as well as to new victims among the people of Ulster.

In assessing the results of the Sixth Assembly of the CEC, various points of view were expressed. However, we believe that everything positive which was said about "Nyborg-VI", as well as the criticisms, can and will serve to invigorate further the activity of the CEC for the discussion and implementation by the Churches of Europe of all that is in common with the Christians of Eastern and Western Europe, all that helps unite them in their active service to God and the people. Dr. Glen G. Williams, General Secretary of the CEC, devoted a considerable part of his speech to assessing the results of "Nyborg-VI". The same question was dealt with in the statements of Professor N. A. Zabolotsky and Pastor Walter Siegrist, President of the Union of the Reformed Church of Switzerland. After the discussion on the outcome of "Nyborg-VI", a recommendation was adopted that member Churches of the CEC should carefully study the materials and documents and on this basis express their preferences and give suggestions on the themes to be dealt with at

the next Assembly, "Nyborg-VII", which is to be held in 1974 in Denmark.

In accordance with the decision adopted by "Nyborg-VI" the Presidium and the Consultative Committee discussed the subject matter and the orientation of the two working groups—the theological and the one on problems of peace in Europe. It was agreed that the theological group would deal above all with the problem of the dialogue between the Churches in Eastern and Western Europe. This work may prove to be highly useful, not only for European Churches but for far wider ecumenical activity. Such a dialogue would aim at studying practically the experience of the Churches, not only on the confessional basis, but also on the individual Church's service to God and the people in differing socio-political conditions. As far as the Christians in the socialist countries are concerned, their ecumenical activities and the theological understanding of their service to God and the people acquire important and new spiritual and social dimensions. It is impossible not to agree on this point with the opinion expressed by Dr. Visser't Hooft, permanent consultant of the CEC, that the Christian Churches of the West pay insufficient attention to studying the experience acquired in service and activity by the Orthodox and other Churches in socialist countries. The "Ecclesiological Problems in Modern Europe" group will consider these questions which will, undoubtedly, further the useful work of the CEC.

The second working group has a different range of subjects. Basing its work on the results of "Nyborg-VI" and in particular the work of the Assembly's fourth section, and taking into consideration the present-day development of relations between European states as well as the situation throughout the world in general, it will concentrate on working out an understanding of responsibilities and the elucidation of practical steps which should be undertaken by the CEC and the Christian Churches in Europe so as to be able to give more active and constant service to peace and friendship among nations, especially on the European continent. This is a new working group, set up within the framework of the CEC, and many active members of the Conference are hopeful of fruitful results from its activities. The work for peace carried out by the CEC is an integral and important part of each of its activities. This idea was clearly expressed at "Nyborg-VI", and was further developed at the meeting in Marseilles. Understandably, it was this group that was entrusted with establishing contacts and opening the dialogue with the Christian Peace Conference, which considers the

problem of European security one of the most important and constant aspects of its work. It should be noted that a short while ago the CPC took the initiative in cooperating with the CEC on the question of peace and security in Europe. The joining of Christian efforts with a view to serving peace in Europe will bring a twofold profit: it will further the development of practical cooperation among the Churches, and at the same time will contribute to the solution of the most important problem in modern Europe—the problem of security and progress.

The readiness to broaden the work of the CEC in Europe can also be seen from the fact that a decision was adopted on carrying on a practical dialogue between the CEC and the European Conference of Bishops of the Roman Catholic Church. On the basis of the resolution adopted on the question in Nyborg and the positive attitude to this initiative on the part of responsible figures in the Roman Catholic Church, above all of Roger Etcheberry, Archbishop of Marseilles, Chairman of the European Conference of Bishops, a mixed study group was set up at the session in Marseilles, which consisted of Prezes Dr. Ernst Wilm (FRG), Chairman of the Presidium and the Consultative Committee of the CPC; Metropolitan Aleksiy of Tallinn and Estonia, Deputy Chairman of the Presidium and the Consultative Committee, and Dr. Glen G. Williams, General Secretary of the CEC; and from the European Conference of Bishops—Archbishop Etcheberry, Bishop Wohngerach of Court (Switzerland), and Bishop Martensen of Copenhagen (Denmark). The spring of 1972 was chosen as the time for the first meeting of this mixed group, the work of which may prove useful to both sides and to the peoples of Europe. A good precondition for such a dialogue was created by the atmosphere at the present session in the Roman Catholic Centre, the hospitality accorded by Archbishop Etcheberry and Monseigneur Jean-François Arrigi and their constant attendance at the session.

The participants in the session listened with great interest to the information given by Archbishop Etcheberry on the results of the session held by the Synod of Roman Catholic Bishops, which was held in November 1971 in Rome. He said that the session paid great attention to the question of social justice, and that it was the first time that the question of the role of the Roman Catholic Church in the colonial policy carried out by Portugal in Africa had been discussed at such a high level. The communique of the session in Marseilles, which was released to the press, stressed that there had been new important developments in Europe in the last

few months, and noted the positive importance of the agreements signed between the FRG and the USSR, the FRG and Poland, and also the quadripartite agreement on West Berlin, and expressed the hope that the existing frontiers between European states, which had come into being as a result of the Second World War, were inviolate. The convocation of a conference on the problems of European security and cooperation was recognised in the communique as necessary and urgent. The document spoke of the anxiety felt by the representatives of European Churches as a result of the situation in Northern Ireland, and on the Indian subcontinent and expressed the hope that peace in those regions would be restored on the basis of justice.

On behalf of the Russian Orthodox Church the following took part in the session of the Presidium and the Consultative Committee of the CEC in Marseilles: Metropolitan Aleksiy of Tallinn and Estonia, Deputy Chairman of the Presidium and the Consultative Committee of the CEC, and the members of the Consultative Committee—Archpriest P. Sokolovsky, Rector of the Church of the Ascension in Sokolniki, Moscow, and Professor N. A. Zabolotsky of the Leningrad Theological Academy. The delegation of the Moscow Patriarchate gave the CEC the Address of the 1971 Local Council of the Russian Orthodox Church to the Christians of the World. At the invitation of Metropolitan Aleksiy of Tallinn and Estonia, the next session of the Presidium of the CEC will be held in spring 1972 in the USSR.

The participants in the Marseilles meeting were received by M. Gerbal, Deputy Mayor of Marseilles, at the City Hall on November 24. He warmly greeted the members of the Presidium and the Consultative Committee, and stressed the usefulness and timeliness of the activities of the CPC to bring the Churches closer and to their joint service to the peoples of Europe and peace. In a speech of reply, Prezes Dr. Ernst Wilm, Chairman of the Presidium and the Consultative Committee of the CEC, thanked the Deputy Mayor for his hospitality and told him of the tasks of the Conference in general and in particular about the problems discussed in Marseilles. He stressed the importance of the task of ensuring and strengthening peace and security in Europe, one to which the CEC was devoting its efforts. "We are not politicians" said Prezes Wilm, "but we are concerned with political matters and we cannot help feeling anxiety for the future of Europe; we cannot help being perturbed at the situation on the Indian subcontinent and in Northern Ireland."

The President of the United Reformed Church of France, Pastor Jacques Maurry, member of

the Consultative Committee of the CEC, held a dinner for the participants in the meeting.

* * *

At the invitation of Archbishop Etchegeyay the delegation of the Russian Orthodox Church visited the Catholic Church of Notre Dame de La Gare on November 24, 1971. Built in the 13th century on the site of an earlier church dedicated to our Lady on top of a high rock, it affords an excellent panorama of the city and its port, its monuments, and the beautiful coastline. The next day Metropolitan Aleksiy and members of the Presidium of the CEC were the guests of Archbishop Etchegeyay who received them at his residence, where a dinner was given in honour of the leaders of the CEC. The dinner was accompanied by fraternal and cordial talk which further promoted the establishment of personal good relations between Archbishop Etchegeyay and his guests.

The participants in the meeting visited the Roman Catholic Abbey of St. Victor, held an ecumenical prayer and listened with great interest to a short discourse given by the monks of the abbey. All epochs of Christianity, from the second-third century to the present day, the epoch of ecumenicity, are combined here in a remarkable way. The representatives of Orthodoxy had an opportunity to pay homage to the remains of the martyred St. Victor and the Venerable Cassianus of Rome, who are equally venerated by the Roman Catholic and the Orthodox Churches.

After the conclusion of the meeting in Marseilles, Metropolitan Aleksiy of Tallinn and Estonia and Professor N. A. Zabolotsky remained for a few more days in hospitable France, while Archpriest P. Sokolovsky left immediately for Prague for a session of the International Secretariat of the CPC.

On Sunday, November 28, Metropolitan Aleksiy celebrated the Holy Liturgy in the Orthodox Church of the Three Church Fathers in Paris (Moscow Patriarchate), assisted by the local clergy. After the Liturgy Bishop Pierre of Korsun cordially greeted His Eminence the Metropolitan, and expressed his profound gratitude for his having officiated at the service. In his reply Metropolitan Aleksiy expressed his joy at praying with Orthodox Russians living in diaspora, but faithful to the Mother Church, and also with the Orthodox of other nationalities. Metropolitan Aleksiy told the congregation about the Local Council of the Russian Orthodox Church which had been convened to elect the Holy Patriarch of Moscow and All Russia. He conveyed the blessing of His Holiness Patriarch Pimen to the

clergy of the church and to all faithful children of the Russian Orthodox Church, and appealed to them to maintain their unity with and loyalty to the Holy Mother Church, and preserve their love for their homeland, in the hope that the need to be faithful to and united with the Mother Church will be understood by those of Her children who at present do not share these feelings and are following the path of schism and alienation. "The Holy Russian Orthodox Church," said Metropolitan Aleksiy in conclusion, "remembers you all with love in her prayers to the saints who illumined the Russian land, and prays for her children in diaspora."

On November 29, Metropolitan Antoni of Su-
roz, the Patriarch's Exarch in Western Europe,
came to Paris, and Metropolitan Aleksiy had
several brotherly meetings and talks with him.

On November 30, Metropolitan Aleksiy and
Metropolitan Antoni paid a visit to the newly
completed church of the Holy Trinity, the Rector

of which is Archimandrite Sergiy Shevich. The
site of the original church was scheduled for
redevelopment and another building was offer-
ed instead; this through the assiduity of Archi-
mandrite Sergiy, the monks of the Skit of the
Holy Ghost, and the laity was repaired and dec-
orated as a beautiful church in which on Novem-
ber 28 the first Liturgy was celebrated. The same
day Metropolitan Aleksiy visited the Skit of the
Holy Ghost, thirty kilometres from Paris.

On December 1, Metropolitan Aleksiy and
Professor N. A. Zabolotsky returned to Moscow,
carrying with them a gracious memory of their
brotherly meetings with the Patriarch's Exarch.
Metropolitan Antoni and Bishop Pierre of Kor-
sun as well as the clergy and the laity of the
Exarchate, who surrounded the Hierarch of the
Russian Orthodox Church and his comrades
with love and hospitality.

Archpriest PAVEL SOKOLOVSKY



Winding Sheet in the Patriarchal Cathedral of the Epiphany



The Sacrament of the Eucharist

The Lamb

*AND I LOOKED, AND, LO, A LAMB
STOOD ON THE MOUNT SION (Rev. 14. 1)*

Two feelings are at the root of the relationship of man to God. The first is a sense of man's ties to the Eternal, to the Godhead, a sense of closeness to Him, of kinship and inner unity with Him. The second is just the opposite, a sense of the immeasurable distance separating him from God, of a yawning gulf between them, of man's insignificance in the face of God and the awful responsibility of answering to Him. Man recognises that he is guilty and sinful before God and that between them rises a fearful and insurmountable barrier. In his desire to destroy this barrier man resorts to prayer, fasting, an ascetic way of life, and he is filled with the need for sacrifice, the spirit of which pervades all divine worship. When on a quiet starry night man gazes up into the blue depths of the sky he cannot but feel that beyond the stars is "A Being at once Supremely Bountiful and Grimly Implacable, demanding and expecting of man something as Infinite as Himself, the highest gift he is capable of making, part of his own substance, whatever is most dear to him" (M. Skaballanowich). He feels the urge to tear from himself and give to Him that which is most precious, most beloved, most dear to his heart. Thus arises the need to make the sacrifice of atonement, of reconciliation, of purification, of thanksgiving. Sacrifice is to be found in all religions, the crudest and the most elevated alike. It was part of nature

religions, the cults of savages, made sacrifices, as did the religions of the highly civilised Greeks and Romans; it is typical of the chosen people of Israel and of Christianity.

We learn from Holy Writ that man sacrificed to God from the very beginning of history. The first pages of the Bible tell us about Abel's sacrifice. Noah set up an altar on which to make sacrifices, and from that time on they have been made without cease. Moses' laws make a precise distinction between various types of sacrifice: burnt offerings, sin offerings, peace offerings and bloodless sacrifices.

The passover lamb is accorded a special place among Old Testament sacrifices. It was slaughtered on the night of the passover in memory of the Israelites' release from bondage to the Egyptians, and the eating of it was accompanied by special rites symbolising gratitude and devotion to God. At the same time, the ceremony was a pledge of future promise and glory.

Our Lord Jesus Christ only once in His life celebrated the passover and only once made the sacrifice. We recall the first sacrifice made by the Virgin Mary when She "brought in the child Jesus to do for him after the custom of the law" (Lk. 2. 27). But that was Her sacrifice. If Jesus was ever in Jerusalem during the passover before He entered upon His mission, He was of course a guest at somebody's board but was not head of the celebrants (comprising at least ten people). It follows that He Himself did not

perform the sacrifice of the passover lamb. At the first two of the three passovers which took place after He entered upon His mission, He could not have been chief celebrant because during the first He had not yet chosen His disciples (Jn. 2. 13) and so could not have presided over them; during the second "He was far away from Jerusalem, on the very border of Galilee near Tyre and Sidon, where he could not have performed any sacrifice at all" (Zdersheym, *The Life and Times of Jesus the Messiah*).

In other words, the only passover sacrifice which He presided over was the longed-for Last Supper, His last passover on earth, of which He said to His disciples: "With desire I have desired to eat this passover with you before I suffer" (Lk. 22.15). He Himself blessed the passover cup of wine and gave thanks, and He broke the unleavened bread and gave it, together with the passover lamb and bitter herbs, to His disciples. With His disciples He sang the Psalms in praise of the Lord, numbers 112 to 118 and His lips pronounced the words which we Christians repeat at every Mattins: "God is the Lord, and hath appeared unto us; blessed is he that cometh in the name of the Lord. O give thanks unto the Lord, for He is good, because His mercy endureth for ever. All nations compassed me about: but in the name of the Lord I have driven them back. I shall not die, but live, and declare the works of the Lord. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing: it is marvellous in our eyes."

He Himself was that cornerstone rejected by the builders.

This was the first passover over which He presided, and it was the last. Not only His last, but the last for the "New Israel." Instead of the yearly passover sacrifice, instead of the sacrifice of the lamb there was to take place a sacrifice in the history of the world, the New Lamb of Salvation was to be led to the slaughter. He Himself was this New Lamb, preparing Himself for the slaughter on that evening. The blood sacrifices of ancient times could not remove the barrier between man and God, could not reconcile God and

man. This reconciliation could be brought about only by the voluntary sacrificial death of the Son of Man without blemish and without spot, who was at the same time the Only Son of God. Before the foundation of the world He was foreordained to this sacrifice by the Divine Council before the world was. And so the Apostle speaks of Him as "the Lamb slain from the foundation of the world" (Rev. 13. 8). To His Heavenly Father He addressed words that have come down to us through the Psalmist: "Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God: yea, thy law is within my heart" (Pss. 40. 6-8). It is of Him the Prophet is speaking when he says: "And as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth" (Is. 53. 7). And it is to Him John the Forerunner bore witness: "Behold the Lamb of God, which taketh away the sin of the world" (Jn. 1. 29).

As he gazes at His Cross, the Apostle applies to Him words spoken about the Old Testament lamb: "A bone of him shall not be broken" (Jn. 19. 36). And this same Apostle-Seer beheld Him in a vision as a Lamb seated upon a throne with the chosen bowing down before him and heavenly hosts singing the song of the Lamb and glorifying his great and marvellous works.

The unique sacrifice of the Lamb of God, who was before all worlds, put an end to the sacrificing of the passover lamb for all time. Christ's sacrifice for man's salvation took place only once, but it is right that its divine essence should be constantly revealed throughout the ages, lived through again and again by the New Israel, for in His Blood is contained the New Testament. By abrogating the passover and Old Testament rites by His final sacrifice, He established on His last night the New Testament Pasch and the New Testament Sacrifice—the Holy Eucharist. He bestows it upon His disciples as the last and greatest gift of His love, saying: "This do in remembrance of me" (Lk. 22. 19). The

Apostle wrote of it: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come" (1 Cor. 11.26). St. John Chrysostom said that our Easter is celebrated not once a year and not once a week, but over and over again, at every gathering and every Liturgy, and that is why the priest exclaims every time he takes communion: O Thou great Passover and hallowed above all, O Christ! O Thou the Wisdom and the Word and Power of God! Grant that we may partake of Thee more truly, in that day of Thy Kingdom which shall have no night.

The Liturgy is the New Testament Pasch, the sacrifice of the eternal Lamb of God, slain from the foundation of the world. This, then, is why the Liturgy begins with words dedicated to the Lamb, with the living image of the sacrificed Lamb.

Now the priest is about to enter God's temple. With what trembling, with what holy fear must he step inside to present himself before the crucified Christ, to celebrate the sacrament of salvation! In what profound awe must all believers partake of that sacrament!

According to our ancient books, the priest, on leaving his home for the celebration of the Divine Liturgy, is to repeat certain prayers on the way. Strengthened by spiritual preparations consisting of the performing of prescribed services and the saying of special prayers, the priest enters the church reverently whispering prayers and praises. Nothing must disturb his spiritual composure. No one must distract him with worldly cares, tasks or thoughts from the great, the awe-inspiring, the unutterable, confronting him at that moment. Not daring to enter the sanctuary, he pauses before the Holy Doors to pray, repenting of his weakness in the face of sin, imploring salvation and grace, asking forgiveness of those gathered in the church and prayerful support in the performing of the awesome sacrament.

On entering the sanctuary where the altar stands he vests himself in sacred garments symbolising the rejection of all that is worldly, symbolising the renewal, enlightenment and beatifica-

tion required of one about to present himself before the Table of Sacrifice and before the Altar.

Going up to the altar, the priest expresses in a brief prayer the essence of the sacrament about to be celebrated: "Thou hast redeemed us by thy precious blood from the curse of the law: nailed to the cross and pierced with a spear, thou art become for man the fount of immortal life: our Saviour, glory be to thee."

He then proceeds to that part of the ceremony known as the *proskomide*—the preparation of the bread and wine. In ancient times all objects required for the following service were brought in at this time. This custom has been partly preserved to the present.

After opening the ceremony with the words: "Blessed is our God, always, now and for ever and world without end" (for every holy act in our Church is preceded by words of blessing), he takes up the altar bread called *prosphora*, which at first symbolises the Lamb of God and then, mysteriously converted, becomes the Lamb. Three times he makes the sign of the cross over it, saying: "In remembrance of our Lord and God and Saviour Jesus Christ."

Then he cuts the seal out of the first loaf, places it on the holy paten and repeats words of ancient prophecy: "He was led as a sheep to the slaughter, and as a blameless lamb before his shearers is dumb, so opened he not his mouth"; the words He bequeathed to the Church: "The lamb of God which taketh away the sins of the world is slain for the life and salvation of the world"; and the words of the Holy Gospel: "One of the soldiers with a spear pierced his side, and forthwith came there out blood and water: and he that saw it bare record, and his record is true."

In these words, coming down to us from different epochs, in these mysterious symbols and sacramental acts, the priest conjures up for himself, for the congregation, and for the invisible hosts hovering there, the apocalyptic image of the Lamb slain before the foundation of the world, and of His own will raised on the Cross, laid on the Altar. The apocalyptic Lamb

is not alone. He is surrounded by the chosen, by those who, according to the Seer, followed Him wherever He went. Neither does the Lamb of the Liturgy remain alone as He lies on the paten. By cutting particles from the other prosphora and laying them on the paten, the priest surrounds Him by images of all those for whom He shed His blood and whom He redeemed with His death.

Next to Him is His Virgin Mother, She Whom the Church refers to in hymns as the ewe-Lamb suffering with the Lamb hung on the Cross. She is on the right hand. On the left, as in ancient icons of the "deisus" (order), is John the Baptist, who was the first to say, indicating Christ the Saviour, "Behold the Lamb of God, which taketh away the sin of the world." Beside him the prophets, who from earliest times foresaw the coming Lamb and served Him in faith: Moses, who was the preimage of the Lamb; Aaron, who was the preimage of Christ in His priestly office; Isaiah, the Old Testament evangelist, who spoke of the Lamb who was to be led to the slaughter; David, who sang Him in his psalms; Ezekiel, who foretold His Resurrection, and all the prophets who spoke of Him and served Him. Next to them are the Apostles, who left all and followed Him; the early Fathers, who were the first to celebrate the Holy Sacrament and elevate the Lamb; the martyrs, of whom the Holy Church sings: "Ye who preached the Lamb of God, like unto lambs were slain"; the imitators of Christ, who devoted their lives to Him and who became one with His Name; those who embraced poverty for His sake; and finally, all the saints and the saintly composers of the Divine Service—John Chrysostom and Basil the Great.

"All the Saints." Those whose names we know and call upon for aid are but a small part of the great, the innumerable, multitude who surround us and intercede for us during the Holy Sacrament. Next to the saints come the faithful, living and departed, for whom the priest removes portions of the bread, mentioning each by name. To the unenlightened eye all that can be seen is the paten with particles of prosphora lying

on it. The spiritually enlightened eye beholds a whole Apocalypse, the Lamb surrounded by the entire Church, by all those of whom the Seer said they would follow the Lamb wherever He led. (It must be mentioned that the composition of the Liturgical Service resembles in many ways the revelation of the Apocalypse. Among other attempts at exegesis, the one that interprets the Apocalypse as a poetic description of the Liturgy has much to recommend it.)

A few moments earlier the priest stood before the altar weak, powerless, awed and alone. Now he is not alone. With him are Christ, the Mother of God, the host of saints, the faithful (living and departed), the whole Church, and behind his own shoulders is the flutter and shimmer of angel wings. Like John on Patmos, he is confronted by an unutterable vision embracing all time and all epochs and revealing the mystery of the salvation of the world, the meaning of the life of the universe. And he can say with another Apostle: "But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12.22-24).

In prayerful rapture and adoration induced by the contemplation of the vision, the priest puts incense in the censer and thrice censes the oblation, saying: "Blessed art thou our God, who thus hast been pleased to ordain; glory be unto thee always, now and forever and world without end," which is to say, Praise to Thee, blessed God, who hast so inexpressibly, so perfectly, consummated Thy intention. The priest concludes the office with a brief and very ancient liturgical prayer asking for God's blessing on the offering and on them by whom and for whom it was brought, then he gives the dismissal. The proskomide, as we are familiar with it, is of comparatively late origin.



December 14, 1971. Boris Polevoy, Chairman of the Board of the Soviet Peace Fund, presents His Holiness Pimen, Patriarch of Moscow and All Russia, with a honorary diploma and a medal of the Soviet Peace Fund.



January 10, 1972. Metropolitan Nikodim of Leningrad and Novgorod with a delegation of citizens representative of various walks of life in the USSR. The delegation arrived in Brussels to take part in the International Consultative Meeting on European Security. Second from the left is the head of the delegation, A. P. Shitikov, Chairman of the Soviet Committee of European Security



His Holiness Patriarch Pimen of Moscow and All Russia greets guests at the reception held on the 5th February, 1972, in honour of officers of the WCC, visiting the Soviet Union on their way to attend a Meeting of the Executive Committee of the WCC in New Zealand
On the photo below: at the reception



It achieved more or less complete form only in the 10th and 11th centuries. But what an amazing office it is! It would be inadmissible for priests or congregation to remain cold and detached. It is said that a certain righteous man would always gather the celebrants together before the proskomide and in a state of spiritual exultation would say to them: "Consider: this is Christ, the Lamb of God! Consider what a ceremony this is! Only we of the Orthodox Church have preserved the sacrament of proskomide; we alone are in possession of this treasure."

Not only the priest but all worshippers must inwardly, spiritually, participate in the proskomide. Though it takes place in secret, behind the closed Holy Doors, those gathered in the church can and must participate.

It is not mere chance that during the proskomide the Terce and Sext Hours are read. This is not a mere sequence of prayers. They have special inner meaning directly connected with the solemnities taking place. The Hours are permeated with remembrances of the sufferings of Christ the Saviour. The Terce is a remembrance not only of the descent of the Holy Spirit but also of the judgement Pilate passed upon Jesus.

The Book of Teachings [Uchitelnoye izvestiye] (a tract, it is true, of late origin, but printed as a guide for the clergy) advises the worshipper to concentrate his mind upon the following thoughts during the service of the Terce:

"How our Saviour in the third hour of the day was brought before Pilate for judgement, how he endured countless insults and blows there, how he was then mercilessly bound to a marble pillar, given terrible wounds, and in addition crowned with sharp thorns and subjected to other intolerable torments (in order to free us from the tormenting of the devil)."

The Sext Hour is a remembrance of the Lord's Crucifixion. It is of this the Lenten troparion sings: O Thou Who, on the sixth day and Hour didst nail to the Cross the sin which Adam, through presumption committed in Paradise: tear asunder also the manuscript of our iniquities, O Christ-

God, and save us. The prayers, too, of this Hour speak of the Cross and the Resurrection, in which the very essence of the service is concentrated: "Thou Who of the tender-hearted compassion of Thine incomparable mercy didst send down Thine Only-Begotten Son, our Lord Jesus Christ, for the redemption of our race, and by His precious Cross didst destroy the manuscript of our sins." Thus do we address ourselves to God and the Lord of all Power.

The Book of Teachings suggests that during the Sext Hour the mind dwell on the following thoughts: "How in the sixth hour of the day our Saviour, carrying His cross, was led to crucifixion; and how on Golgotha He was savagely nailed with four nails to the cross and hung between two thieves; and how the soldiers divided his raiment; and how passersby mocked Him; and how the thief hanging on His left hand cursed him; and how there was darkness over all the earth."

These remembrances of the passion prepare the worshipper for the Liturgy and make him ready in mind and heart for the sacrifice of the Lamb.

The entire Church gathers in a single body with the Lamb at the head, behind Him the host of saints and of the faithful, living and departed, mentioned during the sacred service, and in the end all those present who in thought and in the fervent aspirations of their hearts are following the Lamb.

Dear Lord, may we always be close to Thee, Lamb of God, during the celebration of the Holy Eucharist, so that we may be with Thee in the life eternal to sing Thy praises forever more.

In the Fold

In the Church of St. Sophia, a most ancient and magnificent Russian church, there is a splendid mosaic behind the altar depicting the Sacrament of the Eucharist. It is exceptional in conception. It portrays the mystery of the Eucharist and yet we find nothing in it suggesting the Last Supper — neither the upper room in Jerusalem, nor the board at which the feast was

celebrated, nor the Apostles reclining about the table. In the middle of the mosaic is a canopy protecting an Altar—a temple, as it were, although there are no defining walls. On either side of the canopy are angels holding sacramental fans over Christ the Saviour. He is twice represented in the picture: on one side He is shown with the Divine Bread; on the other, with the sacred Chalice. From both sides he is approached by the Apostles with bowed heads, hoping to receive from Him the living sacrament: His Most Pure Body and His Life-Giving Blood.

It is a symbolic picture. We have here no representation of a historical event which took place at a definite moment in a definite place. We have the representation of the sacrament bringing salvation to the world; the miracle which is constantly being repeated and is ever present in the very heart of being, beyond time and space. Not so much as by a single line is the ground indicated under the Apostles' feet. We are in eternity, and to us is revealed the significance of that which is most great and holy in our lives: the Divine Eucharist, of which the Greek words inscribed above the mosaic speak: "Take, eat."

This representation of the mystery of Holy Communion comes to mind as we reflect upon the Liturgy of the Faithful, the greatest of Christian rites. The Liturgy of the Catechumens is over: after listening to the prayer for them they leave the church. In the early Church it was not only the catechumens who left: penitents, too, with heinous sins on their conscience, making it impossible for them to be presented before the altar in the awesome minutes that are to come, were required to leave. "None bearing malice," "None in hypocrisy," are the words spoken by the deacon in the old Liturgy. They expel into the outer darkness all remnants of creeping, clutching sin. None of the muddled spume of earthly chaos is to touch us in the sacred Ark; no sound of earthly din and clamour is to penetrate its holy walls. According to early practice those also were to leave the church who for some reason were unable to take Communion. In the face of what was about to happen the

church was no place for idle observers—for those who had come only to stand in the corner or to make the sign of the cross. This was a feast of devotion. Only those had a right to be present who could, and who wished, to partake, to approach the table of the King of Heaven. It was only for those fearless ones who dared to cross the forbidden threshold and give themselves up to the greatest and most awesome experience life had to offer. In early times it was at just this moment that the clergy entered the sanctuary for the first time. The Little Entrance was formerly the moment at which the Bishop entered the church. Until then, throughout the Liturgy of the Catechumens, the clergy conducted the service in the body of the church; the sanctuary was shut off from all by the Holy Veil. Only when the catechumens and penitents left the church was the sanctuary, the Holy of Holies, opened and the clergy began the Eucharist. The Liturgy of our day preserves the ancient custom of uncovering the antimension at this point. The antimension, together with the holy relics it contains, is the Holy Table, the equivalent of the liturgical tombs on which the sacrament was celebrated in early times. In the prayer following the uncovering the priest gives thanks for being allowed to stand before the Holy Table.

Now begins the Liturgy of the Faithful. The church is plunged in utter silence, which lasts several minutes. This is the first prayer of the faithful, the "secret prayer," spoken in silence. Before entering upon the general prayer-service and the general sacrifice, each believer must make his own sacrifice and secretly and freely unburden his heart to God, speaking to Him of what is most personal and intimate, so that later he can completely lose his own ego, merging with the entire Church in general prayers and hymns of thanksgiving.

After the secret prayer the celebrant begins praying before Holy Table on behalf of the Church. In these prayers of the Liturgy of the Faithful there is nothing connecting them with time or the world; they concentrate solely upon the coming miracle. In a burst of penitence the soul seeks final emancipa-

tion from all that is dark and unworthy; it longs to free itself of weakness, so that, renewed and transformed, it dare approach the Holy Sacrament. In the closing prayers of the Eucharist there is no expression of penitence, only of praise and thanksgiving; in ardent words they speak of the light-giving mystery. The opening prayers of the Liturgy of the Faithful represent the last burst of remorse, the last laving and purifying of the soul before it mounts to the eternal throne.

The priest once more thanks God for allowing him to stand before the Holy Table. Then he implores God to make His servants worthy of uttering the prayers and supplications, and of administering the bloodless sacrifice, he prays that God will make them sufficient, that is, will bestow upon them sufficient strength of His Holy Spirit to enable them to serve in the witness with a pure conscience. In another prayer he asks that they should be made clean from every defilement of flesh and of spirit, so that all believers may without condemnation and without offence partake of the Holy Sacrament (which is another proof that in earliest times all who were present at the liturgical service took Communion). There is also the priest's secret prayer, uttered during the Cherubic hymn, a prayer of late origin and deeply personal in character. "None among them that are entangled with carnal lusts and pleasures is worthy to approach Thee, draw nigh unto Thee or serve Thee, who are the King of glory: for to serve Thee is great and terrible even to the heavenly powers."

A picture of his entire life is now unrolled before the priest's eyes, as if he were standing before Christ's judgement seat. "The works of his life appeared to him, and the secret chronicle of his heart." In the full knowledge of his impotence and sinfulness he stands before the consuming fire of the Godhead.

And an awakened voice, freed of the usual lethargy of conscience, loudly condemns him: "Is it you who dares to stand at the altar and with those hands administer a service destined to bring salvation to the world?" Then, from the depths of his impotence and

from the darkness of his heart, he lifts up his eyes to the only Immaculate One, the only Sinless One. "Nevertheless, for the sake of thine unspeakable and measureless love towards mankind, thou hast become man, suffering thereby no change or alteration, and art thyself made an high priest for us."

These words must penetrate the heart not only of the priest, but of all believers. The priest, a man with the weaknesses of all other men, is about to perform a world-saving miracle, the most holy of sacraments. But it is not he who effects the Mystery. There is Another, Immaculate and Clothed in glory. He it is Who is the eternal High Priest, the Divine Lord of All. He Himself administers the Divine Sacrament at this moment. As during a pontifical service the Bishop officiates and the priests merely assist him, so the priest is always but an assistant of the secret High Priest Who Himself always elevates the Holy Gifts.

Nor is it the angels who officiate instead of the priest, as some are inclined to believe and as is wrongly asserted in certain late prayers and akathistoses. Angels have neither the right nor the power to effect the Mystery, they can only "wish to come close to" this holiest of Mysteries, they are but helpers and servers. The one who truly accomplishes it is Christ, the Light and Saviour of the world.

In the Orthodox Church it is always He, Christ, the One, who celebrates the sacrament. It is He Who gives Communion; it is from His hands we receive the Bread of Life. In the radiance emanating from Him we must lose sight of the familiar face of the priest.

During the Cherubic Hymn the priest, bowing before the Holy Altar, says a secret prayer in which he confesses the High Priestship of Christ the Saviour, and in this encounter at the Holy Table with Him, the true performer of the Mystery, the priest transfers to Him, as it were, his rights, his priestly office. This recognition of His proximity and direct administration of the rites evokes in the priest a sense of boundless responsibility and at the same time of boldness, of absolute conviction that no imperfection of his

human nature can stop the fiery waves of eternity from rushing forth out of the yawning depth. The Redeemer of the world, the Lamb of God, is Himself performing the sacrament, is giving His life for the sake of the people gathered in the church.

"For thou thyself both offerest and art offered, thou thyself both dost receive and art distributed, O Christ our God." These are the words the priest addresses to Him whose approach he senses with his whole being. And as he speaks them the believers are praying: "We that in a figure answer to the Cherubim, and join with them in singing the Thrice-holy hymn to the Life-Giving Trinity, let us lay aside all the cares of this life."

There are words that are hardly accessible to our minds, words that are incomprehensible, yet that stir our souls and thrill our hearts. Such words are "We that in a figure answer to the Cherubim..."

Probably not all who know this prayer completely understand it. This is indeed a difficult and abstruse prayer. Why is it, then, that every time we hear these incomprehensible words our hearts melt like wax in a flame? Why is it that for this prayer the Church selected particularly moving and solemn music? "We that in a figure answer to the Cherubim..."

The Cherubim. What do we know of them? That they are one of the orders of angels. In that heavenly realm above us where they beat their wings in dissolving time and near the fading borders of our earthly existence, they have their own hierarchy, their own order of rank, of manifold services and advancement. Principalities, Powers, Virtues, Dominions, Thrones — we understand neither the distinctions between them nor even what concepts they represent. And indeed we cannot be expected to penetrate such distinctions with our earthly minds. We only know that the cherubims and seraphims are the highest order of the heavenly hierarchy of angels, and that they stand nearest of all to the throne of God's glory.

In the book of Ezekiel, the prophet



speaks of the cherubims in the first and tenth chapters. He speaks of his vision of Divine Glory, of the appearance of God to him. As Moses saw Him in the Burning Bush, as Isaiah in the temple, as Elijah in the still, small voice of the wind, so Ezekiel saw Him by the river Chebar. It was a unique experience never to be repeated and unlike all other revelations of God's greatness. The prophet describes it in the language of human symbols and images:

"And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot: and they sparkled like the colour of burnished brass. And they had the hands of a man under their wings... As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle... As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning..."

"Now as I beheld the living creatures,



behold one wheel upon the earth by the living creatures, with his four faces... As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels... And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about" (Ezek. 1. 4-28).

The mysterious beings that appeared to the prophet in the guise of "living creatures" embodying tense life forces are the Cherubim; and He Whom the prophet dare not describe, referring to Him only by constant reiterations of "the likeness of," "the appearance of," is the Lord of angels and human beings Himself, reigning in the world of light on the chariot of the Cherubim. St. Macarius the Great says in his first discourse that the vision of the prophet Ezekiel has, among other meanings,

a meaning directly relating to our souls. "The prophet," says the saint, "contemplated the mystery of the soul which is capable of accepting its Lord and making of itself the throne of His Glory. For the soul which the Holy Spirit has chosen for its domicile and has permitted to share its light and has illumined with the unutterable beauty of its glory is wholly transformed into light, into countenance, into eyes; no single particle of it but what is flooded with the light of spiritual eyes, which is to say there is no darkness whatever in it; it is wholly composed of light and spirit, it is full of eyes and has no front and back but everywhere presents its face, for the unutterable beauty of the glory of Christ's Light has descended upon it and made it its home" (St. Macarius the Great, p. 4).

"We that in a figure answer to the Cherubim..." It is of this unutterable, this most sweet secret of the human soul's approach to God that the words from the Cherubic hymn speak. "We that in a figure answer to the Cherubim..." We symbolise the Cherubim not only because we sing hymns and praises to our Lord, we symbolise their mystery in that by becoming all light, all eyes, all countenance, our soul, transformed into the throne of Divine Glory, lifts its Lord up onto its shoulders.

Behold He comes, the Divine Lord of Heaven, the King of Glory; He descends invisibly, borne by ranks of angels. As in ancient times triumphant Roman conquerors were carried into the city on the shields and lances of their warriors, so He, the conqueror of death

and hell, is carried to the divine feast on the flaming shields and lances of angel hosts. And in an access of rapture our soul greets His coming not only with hymns and praises but by straining towards Him, putting aside the vanity and corruption of this world to join the multitude of Cherubim and in their company lift Him up and carry Him.

*"We that in a figure answer
to the Cherubim..."*

We are sinful, and unenlightened. We are lost in the dark labyrinth of the world, our lamps have gone out, we have neither sweet-smelling ointment nor wedding garments, but our souls, defiled in the thoroughfares of this world, and our hearts, which have squandered their treasure, were created by the hand of God and bear in their depths the eternal and incorruptible radiance of His image.

Souls belong not only to Christians. Everyone has a soul that is God-like and God-laden. The soul was created to become the living throne of the Living God, to rise to the supreme heights of the heavenly spheres, to penetrate to the very centre of Divine Life and to be filled to the brim with unfailing light, to become divine, to merge with the Godhead.

"We that in a figure answer to the Cherubim..." Surely the soul thrills at the sound of these words because it hears in them the glad tidings of what it dares not admit, but which comprises the sole purpose of its creation, the purpose for which it was summoned to life by the creative Word out of silence and non-existence, this purpose being to join the host of Cherubim, to come into the presence of the Very God.

While the Cherubic hymn is being sung the church again is filled with the fragrance of incense, as before the reading of the Gospels. In the latter case the fragrance anticipates an encounter with the Lord as He appears in His Holy Word. In the former it anticipates a more direct encounter with Him. He comes, He comes! — He Himself, Divine Flesh and divinising Blood.

The mystery of the Great Entrance speaks of the same thing. The Great

Entrance reminds us of days when the church was of different construction. In Old Testament times the Holy of Holies was a divine emptiness. It held nothing but the most holy of objects, and entrance therein was looked upon as something unspeakably terrible. But the Old Testament Holy of Holies had less significance than the Christian sanctuary.

How often things not directly connected with the sacrament are kept in the sanctuary — books and vestments, icons, sometimes even the clothes of the clergy who officiate. Members of the laity come and go.

This was not true in olden times. The sanctuary was quite apart. On one side of it was a special chamber for the offertory table and vessels, and to this chamber members of the laity brought their offering for the sacrament. On the other side was the vestry where the holy vestments were kept. The sanctuary had nothing in it but the altar. None but the clergy had a right to enter it, and only when, according to their rank, they were required to enter for the celebration of the sacrament. Utter silence reigned in the sanctuary and the very air vibrated with holiness.

During the Great Entrance sacred objects were brought from the offertory table, as were the Holy Gifts for the celebration of the sacrament. The clergy received them and placed them on the Holy Table. This moment, when the presiding Bishop receives the Holy Chalice and the paten from the hands of the clergy, has been preserved in our pontifical service.

It is exactly at this moment that the proskomide, or offertory, takes place. In earlier times prayers were offered for the departed. Indeed it is from those early times that the custom of praying for the departed has come down to us.

The procession of the clergy carrying the Holy Chalice and the paten in solemnity and glory, proclaims the same thing as do the prayers and hymns, namely, the coming of Christ surrounded by angels, archangels, cherubim and seraphim, with covered faces "to be slain and to give Himself to be the food of the faithful..."

As on the eve of His suffering in Judea Christ entered Jerusalem acclaimed by the people, the children shouting "Hosanna!", so now He passes among us on His way to a new Golgotha and we acclaim Him, bowing before Him and before the miracle about to take place.

Clearly we see how the glory of God recedes, withdraws from us, ascends and is hidden in heavenly heights... Our souls are filled with fear and pain. Can it be that the moment will come when we will be deprived of the opportunity to stand before the sacred offering and rejoice in the Divine Liturgy?

Our hearts cannot but contract painfully at such a prospect, for earth can threaten us with nothing more dire. Yet if we search our hearts, if we steadily examine the long sequence of moments lived through in church, we are filled with burning shame springing from a recognition of our guilt and responsibility rather than with indignation that we should be so punished, or resentment that we should fail to understand why.

"Thou art right, Lord, and righteous are Thy judgements."

If this is what happened and what happens, if He allows what He does allow, it is not because He is cruel and ruthless — this can never be — but because this is what we deserve, this is what we have chosen.

"We that in a figure answer to the Cherubim..." "Let us lay aside all the cares of this life..."

Let each of us recall, let each, alone with his conscience, answer to himself how many times he has heard these words and how many times remained in thrall to earthly cares, caught in the morass of sinful impotence, knowing nothing but stolid indifference and heartless unconcern, instead of rushing ahead to welcome the miracle about to take place, to welcome the greatest and most holy experience that ever has or ever will come to man.

Let each answer for himself and then judge with God as to who is to blame for our great and immeasurable sorrow.

Let Us Give Thanks Unto the Lord

There are moments in a man's life when suddenly all his past is revived in memory. In one moment all the years he has lived through, years of joy and sorrow, of difficulties at work, of rising and falling, of rapture and despair, pass through his mind. At such moments the most secret and intimate things, those which even he himself was unaware of, rise from the bottom of his soul. And the future is unveiled; he seems to see his fate, to foresee what awaits him.

It is impossible to tell others about such moments. Whatever is told, whatever pictures are drawn, the main thing remains untold. Such an experience, when all of life seems concentrated in one moment, occurs during the taking of Holy Communion, when the Eucharist canon is declared and the priest, kneeling at the altar, reads the anaphora, the prayer of the Holy Offering.

All the prayers of the Eucharist canon with all their declarations and responses comprise a single prayer which is the greatest and most mysterious of

all Christian services, the heart of hearts of the Christian life.

At the moment when the anaphora is spoken, the life of the universe, of the cosmos, from the instant when the words "Let there be..." were uttered to that last dreadful day when "there should be time no longer," and the abyss of eternity encompasses everything, from light-bearing angelic spheres to the last atom, the last dust-mote lost in the endless expanses of the worlds — all of this is revealed to the devout, to those longing to come close to the mystery of the angels. All is contained herein, all is gathered up into the miracle-working words of the prayer.

There are many points in divine services when the Church appeals to God through a single person. Recall the prayers and hymns of the Lenten Triodion and the Octoechos — in both of them the Church sometimes speaks in the first person: "I", "me", "my sins", "my life", "my needs". In these words are expressed the most secret suffer-

ings, the most private hopes emerging from the depths — unplumbed and hidden from other eyes — of the individual human heart. In the Divine Liturgy, on the other hand, it is always “we” and “ours”, for it is the whole Church praying. The Liturgy is called a general service because at the crowning moment, the moment of the performing of the mystery, the human heart breaks the bonds of its self-limitation and merges with the limitless heart of the universe, beating in unison with this heart.

When the priest utters the holy words his weak voice is augmented by the voices of countless angelic hosts, of all regenerated humanity and all saved creatures, all who have sunk out of sight in the thousands of years that have passed and who are to be met with again in the expanses of the future.

What is the inner meaning of the great moments revealed in the canon of the Holy Eucharist?

Thanksgiving and praise — these two words fully express the inner meaning of the anaphora. Sorrow, supplication, grief and repentance — emotions vibrating in our souls and finding utterance in ecclesiastical prayers and hymns — all of these are silent here, for now we know only ecstasy, only praise of the Creator of the worlds, only the rapture of a soul that has caught a glimpse of eternal life.

When the question arises as to whether Christianity is a sad or a joyful religion, whether it is pessimistic or optimistic, whether it enhances life or impoverishes it, we have but to recall the anaphora, the greatest of Christian prayers, embodying the very soul of Christianity. This prayer is a hymn, an ode, a glorification, a blessing.

In the various forms of the Liturgy that have come down to us the anaphora differs, the words of the Eucharistic canon are far from being the same, but in all of them every word of the prayer is imbued with the spirit of thanksgiving. The very word “eucharist” means thanksgiving.

The Church prepares worshippers for the reception of every important moment of the Liturgy. Before the Entrance, for instance, which is the most im-

portant sacramental act of Vespers, the deacon cries “Wisdom”, “Be steadfast.” Before the reading of the Apostle, he says the same thing and reads the prokeimenon. The reading of the Gospels is prefaced by triumphant hallelujahs and a special prayer. The Church prepares believers for the Eucharistic canon, for the crowning moment of the service, by blessings and exhortations. The deacon says: “Let us stand aright, let us stand with fear, let us give heed to present the holy offering in peace” — in other words we will take a good stand, in fear but not in the dread that causes the spirit to quail, in fear lest anything prevent a worthy participation in the Divine Sacrament, a peaceful experience of the Elevation. Believers respond to this exhortation with “The mercy of peace, the sacrifice of praise.” In the oldest liturgies, as in that of the Apostle James, the words “The ointment of peace” replaced “The mercy of peace,” but in the original Greek the meaning was practically identical. We may conclude that “the mercy of peace” is an “error of approximation” stemming from “the ointment of peace.” When ointment was accepted as the symbol of peace, believers brought it to the altar as an oblation. In other words, believers pledged themselves to present to God the gift of peace and of the sacrifice of praise. The Apostle also exhorted believers to offer the sacrifice of praise to God, which is “the fruit of our lips giving thanks to His name” (Heb. 13. 15).

The priest addresses the worshippers in the words of the Apostle: “The grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Ghost be with you all.” Then, with bent head, he receives the reciprocal gift of their love: “And with thy spirit.” And again the priest exhorts: “Let us lift up our hearts,” meaning may our hearts reside in heaven, in the high places. And the worshippers express their willingness: “We lift them up unto the Lord,” meaning we seek to live with God. This is a great promise and a great vow, a promise to turn away from things earthly, and a declaration of the lifting to the high places that has already taken place in their hearts. How alert

we must be at this moment to detect any untruth in the words we address to God, any falseness within us at the moment of the holy Elevation! And indeed there will be falseness if, contrary to our asseverations, our hearts are in the valley rather than on the hills. "Consider what thou art doing, oh my brother," once said St. Ephraem Syrus, "Didst thou truly promise to lift up thine heart and hast thou no fear of being false at that moment?"

Then the priest's last exhortation: "Let us give thanks unto the Lord."

That is what remains for us to do now — give thanks.

The giving of thanks is our service, our sacrifice.

The giving of thanks, the singing of praises, glorification, joy, exaltation. But all these have different aspects, not resembling one another.

On a fair and quiet summer morning we go out into the garden. The transparent stillness, the fresh verdure sparkling with dew, the wafting of sweet scents, the quivering of first sunbeams, cause all sadness and sorrow to melt away, to dissolve beyond recall and without trace. We forget our griefs and evil seems illusory and non-existent. Our hearts are filled with joy,apture, and praise. That is glorification. That is thanksgiving. But there is another sort of glorification and thanksgiving. In the dark depths of the prison, where human complaints and suffering know no end, or on the battlefield, or among the groans and despairing cries of the hospital, there is no forgetting grief or driving evil out of one's mind. They imperiously declare themselves, crowding in upon us like dark ghosts.

Yet in the midst of sorrow, horror and evil there come moments when, despite curses and blaspheming, hymns of praise and thanksgiving break from our hearts.

The one sort of praise and glorification does not resemble the other. A youth who has not yet experienced the vicissitudes of life is in love with life and sings to it a hymn of joy. The words of his hymn are full of artless innocence, ardent belief in the power of beauty and good, confidence in the du-

rability of what is called happiness and pleasure.

When a Christian who has gazed into the very depths of human suffering and sinfulness nevertheless glorifies life and God, he sings his Hosanna, but the song rings not with artless innocence but with triumph and conquest.

The great saint, John Chrysostom, who left the world an unexcelled example of love for the One, the Immaculate, the Sinless, Who experienced all the sorrows known to man: physical illness, grief, exile, loneliness, the hate of enemies, the pusillanimity and betrayal of friends, the frustration of his efforts in a beloved cause, the horror of seeing the sacred place abandoned and neglected, was able to rise above all this and to present to the world and to God as his last gift the greatest of all the words he ever spoke, uttered with his dying breath: "Praise the Lord for all things." This is the true hymn of Christianity, this is its praise and glorification.

Artless innocence is alien to Christianity, as is light-minded underrating of evil and the power it wields. Unlike many other religious systems that look upon evil as a chance, superficial, quantitative deficiency of good, Christianity looks upon it as a genuine force, as a poison penetrating to the heart of existence, destroying the tree of life at its very roots. Christianity recognises the existence of Satan and his legions and reveals the mystery of original sin. At the same time it points the way to the overcoming of evil, for death conquers death. Through the radiance of the Resurrection shines the face of the Giver of Life, the Saviour, the Redeemer, the First of the Departed.

The Eucharistic canon, the anaphora—that greatest of Christian prayers—speaks of the miracle of divine love, for in the mystery of the sacrifice on Golgotha darkness becomes light and salvation is revealed.

To the Throne of God rise our deafening Hosannas.

"It is meet and right to sing of thee, to bless thee, to praise thee, to give thanks to thee..."

"For all these things do we give thanks to thee... for all the benefits

done unto us, whether known or unknown, whether manifest or hidden.”

“Bringing before thee thine of thine own in all and for all...”

“We sing thee, we bless thee, we give thanks to thee...”

To grasp the meaning of the liturgical canon means to discover for yourself the path of triumph leading through Golgotha and the Cross to Resurrection and to the divinisation of men and creatures saved through Christ.

Apostle John the Theologian, Seer of Patmos, tells us of his revelation. To him are shown the evils threatening the world; the secrets of the seven seals, the seven trumpets, the seven vials, each of which is brimming with sores and sufferings. He sees the beast emerging from the bottomless pit, and the false prophet, and the city of Babylon—that great harlot, mother of all vileness on earth—and he sees the dragon trying to overcome the Woman Clothed with the Sun. But high above all these griefs and horrors, these sores and sufferings, he sees One sitting on a throne set in heaven, holding in His right hand a book sealed with seven seals, surrounded by four and twenty elders and four mysterious beasts with the faces of a lion, a calf, a man and an eagle, seen earlier by Ezekiel on the river Chebar.

“And I beheld, and, lo, in the midst of the throne and of the four beasts,

and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. And he came and took the book out of the right hand of Him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessings and honour, and glory, and power, be unto Him that sitteth upon the throne



“Take, eat; This is my body, which is broken for you...”
“Drink ye all of this; This is my blood...”

and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever" (Rev. 5. 6-14).

Expositors justly point out the mysterious correspondence between the apocalyptic vision and the Liturgical sacrament.

The Throne... One sitting upon it, to whom all prayers rise... the Lamb as if slain... the elders and hosts of angels surrounding the throne...

It is as if we were given a glimpse of the heavenly Eucharist, embodying the secret meaning of world history. That, it seems, is the significance of the vision soaring above the chaos of this world and causing the frightened heart to tremble. But above and beyond all the horrors, in the heights where the Liturgy is celebrated, in the hour of the Eucharistic miracle, another

vision presents itself: The Throne... seated upon it Him to Whom the Lamb as if slain does come. ... the elders and angelic hosts around the Throne...

Here we have the triumph of eternal truth, here waves of ineffable light... And, drowning out the curses, the blasphemy, the complaints and groans rising from earth to heaven we hear words of praise and glorification: "It is meet and right to sing of thee, to bless thee, to praise thee, to give thanks to thee."

The earthly hymn mingles with the heavenly one: "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever." And from the earth comes an "Amen" spoken by multitudes of voices, thousands upon thousands of angels, the voices of all men and creatures.

Father ANATOLIY VOLGIN



St. Basil the Great on the Cognizance of God

The Works of St. Basil the Great, Archbishop of Caesarea, are dear to all Christians because they help us to a right understanding of the Church's teaching about God, of the ways of spirituality and the religious life, of the means by which we may come to know God. St. Basil (330-379) was a man of great gifts and wide and thorough education, which included both spiritual and secular disciplines, and an original thinker who arrived at profound understanding of the teaching of Christ. He loved the life-giving truth of the Gospels from whence he drew spiritual nourishment and the remarkable vital energy with which he served the Church and which he strove to impart to all his spiritual children. His homilies are all the more valuable in that they are founded on personal ascetic experience.

In the active life of the Church the cognition of God is thought of first and foremost as the awareness of God's existence. "I know", writes St. Basil, "that God is. But the question of his essence I consider beyond understanding" (VII, 515)*. The soul that loves God is characterised by a devout nature and constant mindfulness of God, but "to describe the Divine in words is impertinent, because thought itself falls far short of the loftiness of the object... and words do not clearly express even that which thought perceives" (IV, 238). Perfect cognition the saint only considers possible for people who are "in a condition to see

* The references, here and throughout, are to the Russian edition of the Works of St. Basil: *Tvoreniya svyatogo Vasiliya Velikogo*, parts I and II, M., 1853; part III, *Troitse-Sergiyeva Lavra*, 1900; parts IV and VI, *Sergiyev Posad*, 1892; part V, *Moscow*, 1847; part VII, *Troitse-Sergiyeva Lavra*, 1902.

God" (IV, 239), that is for those who have already passed into the life to come. "But in this present," he says, "even a Paul or Peter, although they do truly see that which they see and do not deceive themselves and do not dream, yet do they see as in a glass darkly, and, while expecting with thankfulness this partial [vision] in this life, they joyfully look forward to perfect knowledge in the life to come" (V, 30). In the expectation of attaining perfect knowledge of God in the life to come, man should nevertheless prepare himself for this during his present, earthly life. He is required to strive for perfection in his own self, to "seek the Spirit", to acquire such knowledge of God as can be gathered from the Holy Scriptures, and likewise to keep the commandments of Christ the Saviour (III, 417) and to try to make these commandments the only law and criterion of his being.

Saint Basil sees the beginning of the way towards acquiring knowledge as "faith which worketh by love" (Gal. 5.6). According to his 80th rule (Ch. 22) the way to the cognizance of God begins from the font of baptism and consists in trying to be like Him Who gave us our being. From this moment a man becomes a follower of Christ, is strengthened by the grace of God to do good deeds and to become more perfect in love and, potentially, acquires the ability "To see the Lord before him in all things" (III, 418). This is the beginning of the way; to keep in the way, however, and not to stray from it is something which is acquired by fulfilling the Saviour's behest: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Mt. 5.48). Here, the demands made upon the Christian are ever-increasing. A goal is set him: helped by the grace of the Holy Spirit to release his own inner forces, to create from himself a new person, taking leave of the old and thus coming at last, through enlightenment and good deeds, to "perfect theology" (I, 151). In this way, true spirituality in a Christian's life is the surety for his advancement in the cognition of God.

According to the teaching of St. Basil, God is the source of life. To obtain a

basic knowledge of God is the duty of our mind, for "the judgement of the mind is a fine thing and given for a useful aim, for the cognition of God" (VII, 149-150). This natural knowledge at first consists in no more than a simple conception of God as the First Cause of "the creature", for the creation bears witness to the Creator (III, 38, 39). After this man is confirmed in his conception of God, by the contemplation of human nature, a micro-world by the great wisdom of its fashioning. "It will not be necessary for you to search for traces of the Maker in the fashioning of the universe," says St. Basil in his oration on the text "when in your own self, as if in some small world, you may see the great wisdom of your Creator. From the immateriality of the soul within you, understand that God is a spirit. Know that he is uncircumscribed by place, because your own mind had no previous existence in any particular place, but only because it is united with your body does it find a definite place. Believe that God is invisible as you take cognizance of your own soul, inasmuch as it is likewise not to be perceived by the eyes of the body" (IV, 43-44).

In words addressed to "the inward man", St. Basil shows the possibility of guidance towards the cognition of God and points out that this cognition is dependent on the moral preparedness of the Christian, on the degree to which he has already mounted up towards God through doing the will of God. The first source for those who would acquire knowledge of God is Holy Writ, to which through the inspiration of the Holy Spirit is given "boundlessness of cognition" (V, 31). "The main way by which we seek that for which it is our duty to seek," we read in a letter to St. Gregory the Theologian, "is the study of the God-inspired Scriptures, because in them we find laws of conduct" and "animated pictures of life lived according to the will of God" (VI, 10-11). The understanding "of that which is hidden in the Scriptures" St. Basil connects with purity of life and increase in virtue (II, 12). Purity of life goes together with "long study of the Scriptures in

such a way that the significance and mystery of God's words should, through unceasing application, have imprinted themselves in the soul" for, in the Saint's own words "the thought of God that has impregnated our mind is God Himself taking up his abode within us" (VI, 12).

Thus the Word of God, penetrating to the depths of being, hallows the nature of the soul and enlightens the mind, laying the foundations of the inner life. "Hearken to your own self," says St. Basil in one of his many expositions of the Holy Scriptures, "that is—to your own soul. Beautify it, cultivate it, so that by your attentiveness you may keep it free of all impurities arising from vice... and in order to adorn... and enlighten it with every beauty of virtue" (IV, 35). Such a state of soul opens the Christian's "inner eye", when he looks for and perceives that which is invisible to the outward sense and, if he seeks, he "may, according to the Scriptures, come to abide with the Very Source" (III, 189).

The way to the cognition of God is of course only made possible by the auxiliary action of the Holy Spirit, the Spirit of Truth that teaches all things and remembers all things that it has heard from the Son (Jn. 16. 13) and confirms the seeker "in safe knowledge, in right confession, in devout service, in the worship of God the Father and of His Only-Begotten Son and of Himself in spirit and in truth" (V, 34).

The cognition of God in the circumstances of this earthly life is experienced as a pervasion by love and can be defined as the awareness of God as the Source and Giver of this love. Love is that condition without which all attempt at the cognition of God is doomed to failure. To develop in oneself the feeling of love is the aim and content of life. This does not mean that we have to as it were develop an entirely new quality of soul or introduce something hitherto alien to the nature of our personality but, on the contrary, that we should cultivate the seed received "at our very first, primordial making" (V, 99). "And having taken this seed," says St. Basil, "it is the



custom of the school of God's commandments carefully to cultivate it, wisely to nurture it and, by the Grace of God, to bring it to perfection" (V, 97). Love is the primordial nature of the Spirit and, even though in man it has been perverted by the Fall (V, 100), it has remained the root of life. For this reason, Christianity restores love as the most important condition of communion with God and cognition of God. "The soul has taken hurt by diverging from

that which is natural to it. And what was the greatest blessing for it?" asks St. Basil, and answers his own question: "To be with God and to feel at one with Him through love. Having fallen away from Him, it began to suffer many and various ills" (IV, 143). In order to free ourselves from these ills, it is necessary "to hearken to ourselves" (IV, 31-46), it is necessary to bring our inner awareness under the life-giving ray of the Divine light.

To come under the ray of God opens up to the Christian that road of immediate experience which leads to God. The Spirit of God, having entered into a relationship with the spirit of man, disposes him to "keep his heart with all diligence" (cf. Pro. 4. 23), and the saint to light "the lamp of the soul" (V, 63) at the thought of God. By concentrating his attention on the mysteries of salvation, man comes to realise the value of communion with God and becomes imbued with fear of losing it. This is the beginning of the fear of God. The fear of God is the beginning of active ascent to God, the beginning of knowledge (Prov. 1. 7). Whoever wishes to make this blessed awareness of God's presence permanent must abandon all evil thoughts, inclinations and actions and live according to the law of Christ (Mt. 5. 8) and must love God, for "he that loveth not knoweth not God" (1 Jn. 4. 7-8).

The way of "hearkening to ourselves" is the way of true humility and meekness. Humility is the outward sign of a life growing in the presence of God. St. Basil teaches that people "who are blessed by the Holy Spirit voluntarily humble themselves... that they may be first in the Kingdom of Heaven" (I, 310). For this, man puts aside all vain imaginings, self-advancement, arrogant loftiness, empty self-satisfaction (II, 114), tames by patience the irritability of his soul (I, 386) and, the more he advances, the more "he comes to feel his weakness." Examples of this are Abraham and Moses. "When they achieved a state of being in which they were able to see God, insofar as a man can see Him, then it was that each came to regard himself as most insignificant" (IV, 238-239). "He who is far advanced in the higher humility",

is aware "that he is truly possessed of nothing and destitute, and every day has need of alms from the Lord" (I, 386). Such men the Lord calls blessed, saying: "Blessed are the poor in spirit" (Mt. 5. 3) (I. 310).

Love, fortified by humility, raises man to the knowledge of God, investing him with inner strength. "To know the Worshipfulness of God is to experience humility and meekness," the Holy Father teaches us, "Humility is the imitation of Christ" (V, 62). Love, as a force which unites us with God, finds its expression in the fulfilment of His commandments, and the practice of virtue places the spirit of man face to face with the Living God.

Virtue of all kinds only acquires spiritual significance through prayer to God. And "if we turn to Him, as we should and in all sincerity," says St. Basil, "He will not only not cast us off but, while the words of the prayer are still upon our lips, He will answer 'Here am I'" (VI, 329). Those who leave a life of sin for a life of discipline and virtue experience something which might be called the interaction of the Divine Spirit and the human spirit, which, by the grace of God, takes place in their own, personal, spiritual experience. Here is what St. Basil says of the Prophet Elijah: after many retreats, silent vigils and labours, it was granted to Elijah to see God (II, 13). Moses, after the manifestation of God was granted to him and he was called to serve his people "did not remain constantly in active life, but returned frequently to the contemplative life" (II, 12), i. e., to prayer.

The way to the cognition of God which St. Basil points out to us is not something abstract and unattainable. In his teaching, the knowledge of God is closely bound up with the spiritual life of man, with the degree to which faith and love have permeated man's inner being. God, as a living being, is to be known through inner awareness of His influence, when the heart burns with the flame of love. The knowledge of God is natural to man insofar as his soul was fashioned in the image and after the likeness of God. The cognition of God is gradually becoming the

essence of man's life, transforms him and brings him to a real, living knowledge of God in the measure of which man, by the Grace of God and the perfection of his own life, is capable. And those who have been found worthy of spiritual understanding, who

"have taken into themselves all the life of Christ" (V, 381), have already, here, on this earth, spoken with Christ, the true God, in their contemplations.

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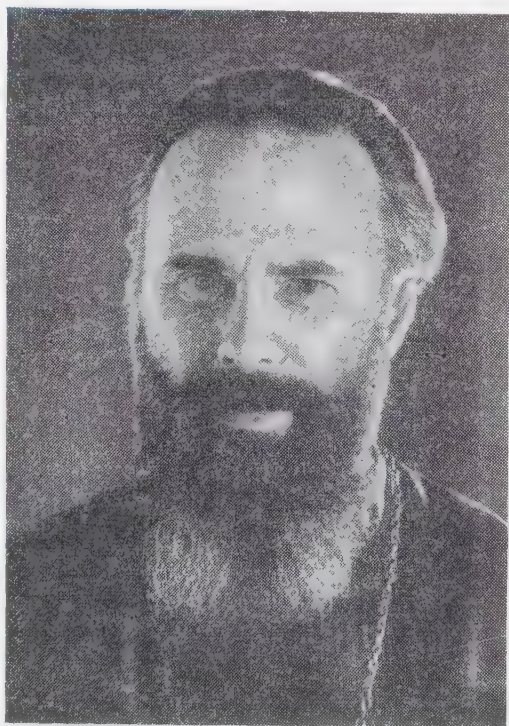
Christian Life

A talk

II

Last time we dealt with basic presuppositions of the Christian life. I think that we came to the conclusion that the Christian life is a life in Christ, a life which is rooted in Him, not only in a relationship but in a deep interpenetration of His life by ours, and ours by His. The life of the Christian is the life of Christ and, short of this, there is no Christian life, and whatever could be described in terms of a Christian life is void of real content; the actions may be the same, the form and appearances may be the same, but the substance of the life is not the Christian life. The Christian life is rooted in the mystery of the Church as the Body of Christ, as the living organism both equally human and divine, in which the life of the Holy Trinity is given without measure by the Living God to His creatures and is received by His creatures in an act of freedom.

We must now turn to one or two more aspects of these presuppositions. Where does the Christian life begin and how does it develop? The Christian life begins in an act of worship. We understand, in its original basic meaning, a choice which establishes the worth of God beyond every and any worth, an act of choice and understanding that



makes God the supreme and the only real value that exists. St. John the Ladder says in one of his writings: "What should I strive for in Heaven or on earth? There is nothing either on earth or in Heaven which is worth my striving, because I have set my desire to worship the Lord God and to be with Him incessantly". This is an extremely important point.

The life of the Christian is the life of one who owes allegiance to the Lord God, who has chosen Him to the exclusion of every other or any other Lord and Master. In the individual life, from the very beginning of Christianity, it leads to the estrangement of the Christian from the surrounding world. In terms of the Christian society it meant:

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on the part of God: election; on the part of the surrounding world: rejection, a rejection that could be either indifference or animosity or active and aggressive hatred. The position of the Christian society, that is, of the Body of Christ, is, through history, present in the world, yet remains, as Christ Himself, not of the world, as a challenge and a scandal. The Christian society, which one calls the Church, claims at the same time two impossible things: on the one hand, it declares that it recognises no other Lord than God Himself, that God is the only one to Whom a Christian owes allegiance, that the individual Christian, the Christian family, the Christian group and the total Church, belong to another Kingdom, the Kingdom of Heaven, that they are on this earth as a vanguard of this Kingdom—as Moffat says: “a colony of Heaven”—that is, a small settlement of people who represent another country, another kingdom, who have their own allegiances and their own rules and laws and aims; and yet, the same society claims a right to belong to the total humanity, claims a right to be recognised, to be accepted, not as a fifth column, not as people who are disloyal to the society within which they live, but as people who transcend this society, who, in all things in which this society is equal to its human vocation, belong to it, and who, in all things in which this society falls below the mark, remain alien, estranged from it.

From the very beginning, this created tension which resulted, so often, in open persecutions and always had the same result that, persecuted or not, the Church thought of Herself as being both an alien body and belonging to the surrounding world. And what I say of the Church at large applies to every single Christian. Those terms of election and rejection, which I have used, are the natural outcome of the situation: election, that is being chosen, picked up by God, and rejection, go together. The early Church defines itself very often as being Noah's Ark; it thought of the surrounding world as being the Flood; security was to be found only within the Ark; danger and death, indeed the wrath of God, was to be found outside it. This was so clearly

the case of the people who assembled for worship in the early centuries: the room, the cave, the catacomb in which they met was not only the place of worship but, also, a place of safety, for as long as it had not been discovered and in this place, the people of God gathered together and worshipped. But around them, there was a world unfriendly, full of hatred and of suspicion; between the two, there was no bridge; one could only move out of the one into the other, one could not bridge the gap between the two and this moving from the one into the other, was conditioned by this last final choice of the Living God of the Christians as the only supreme value in life. The election of God unavoidably carried with itself rejection. And the election of which we are speaking was not an election that gives privileges, or at least not the kind of privileges which we are accustomed to call by this name.

I remember one of our meetings here when I spoke of the Beatitudes and when I had read them out, someone said: “Well, if that is beatitude, thank you, I do not want such bliss!” Well, this applies also, I think, to the election of God: we are called out of the crowd in order to become part of the Body of Christ, this very Body of Which Christ says that It is broken unto remission of sins, the members of Which are delivered unto death that others may live, and the vocation which is offered to this Body is that of the Divine Victim and not of anyone privileged on this earth or, if you prefer it, to someone privileged indeed, but privileged with the dread privilege of sharing, in history, the destiny of the Lord Christ. This is made so clear in the passage of the Gospel in which we see the mother of James and John approaching Christ Who has just spoken of the establishment of His Kingdom, and saying “When Thou cometh in Thy Kingdom may my sons sit on thy right and thy left-hand side”*. And Christ turns to the young men and says: “Are you prepared to drink the cup which I am to drink, to be baptised with the baptism by which I am going to be baptised?”

* Here, as throughout this talk, Metropolitan Antony paraphrases freely from the Bible.

clearer terms perhaps, the cup was always understood as the destiny: "are you prepared to drink the cup" means: "are you prepared to have an identical destiny with Me and to drink it to the dregs as I am going to drink it?" You know that baptism means "merging". So the question was: "are you prepared to be merged into what is ahead of me?" and the young men answered: "yes, we are". And the answer of Christ is tragic, because He says: "My cup you will not drink, with My baptism you will not be baptised, but as to being seated on My right and My left side, it does not depend on Me".

If you want to follow, if you want to accept this election, you must accept as sufficient the privilege and the joy of being Christ's and of being with Christ, whatever the consequences; if a privilege in itself, it is self-sufficient without any reward attached, almost without any future. The Curé d'Ars says that if there was no eternal life, the joy of knowing God on this earth and of serving Him would be sufficient in itself.

Well, this is where we begin: we begin a true Christian life when we recognise in the Lord Christ, in our God made Man, such value, such significance that it is enough for us to be with Him, to serve Him, to worship Him and to be united to Him by the mysterious ties which define the Church. It is essential for us, if we want to lead any kind of Christian life, to realise that a Christian life begins there and that the Christian life does not consist in trying to acquire, through Christ and Christ, our own personal happiness, even our bliss or anything else, but in becoming faithful servants of the Lord Christ.

Now, these two things have consequences: first of all, when I said that we are not to look for happiness and bliss, it does not mean that there will be no happiness or bliss as a result of following Christ. Remember the words of the Lord Himself: "No one, there is no one who will have abandoned father, mother, brother, sister, brother, his house, his goods for the sake of searching for nothing but the Kingdom of God who will not receive a hundred times more"; but it still remains that we do not first receive

and then abandon, that we do not first receive the gift of the Kingdom before we take the risk of abandoning the illusory and ephemeral possessions of earth; our first action must be a choice between God and everything else or anything else, and this at a cost; and this cost must involve everything, every single thing, beginning with our own selves: "Renounce yourself, take up your cross and follow Me."

There is no Christian life whatever, or rather, there is no Christian life in the full sense of these words, as long as we have not rebuilt our lives, restated our values according to a new scale. We are servants of God, we are to serve Him to the exclusion of everyone and to serve everyone in His Name, for Him and, once we have done this, we must remember the words of St. Paul: "that no one who undertakes to wage a war encumbers himself with worldly cares". We must be free, we must be ready to follow and to go anywhere we are called to go; otherwise, again, it is aimless to say that we have set our heart on following Christ. And, as I said last time, it is not even a matter of following, one can follow at a closer or a greater distance, but the relationship between Christ and us, within the Church, is the relation of life to body, is the relationship of interpenetration; ultimately, finally, it is defined in the words of St. Paul: "It is not I, it is Christ Who liveth in me". And in an incipient, in a germinal way, it is true for each of us visibly or invisibly, perceptibly or not.

And so one cannot even speak of coming to terms with the problem and following Christ from afar off, because we have not the zeal, or the courage, or the sense to follow close on His heels: the moment there is a rift between Him and us, the moment we accept a distance, we accept a falling away from Him. There is an element of apostasy in that. We can only be together; apart from this, there is no Christian way and this way is narrow because Christ is the Way itself. It is within these seemingly very narrow limits of what the Gospel offers that we must find it, and there is no strain right or left. Remember this passage in the Gospel according to St. Matthew: "Come unto

Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly of heart; and ye shall find rest unto your souls. For My yoke is easy and My burden is light". What is this yoke and what are the consequences of this offer? Quite often we are told by spiritual writers that the yoke is the cross, but a yoke is a yoke and a cross is a cross. If you follow the image which Christ has chosen Himself, you will see how far it leads and how simply. A yoke yokes together, unites together in order to fulfil a task; two oxen under the same yoke, within the same task. What the Lord offers is not one more burden: what He offers is to be yoked together with Him, so that the task which is ours becomes the common task of the Incarnate Word of God together with us. The two oxen plod through the field cutting deep a furrow, but there is no strain right or left: it must go straight because, when we are yoked together with Christ and He treads relentlessly, firmly, mercilessly in a way, the right path, there is no strain, there is only one way to walk, side by side, under the yoke, on the narrow path which is defined by the straight line of Christ.

What in that case, you may ask, are we to expect? The Gospel gives promises: what kind of promises are these, what kind of refreshment, what kind of help? Why is this yoke easy, why is this burden light?

If I may leave the Gospel for a moment and turn to more familiar images, I think what happens is a little like what happens to a little child who walks with his mother, pushing a pram or a basket on wheels: the mother has a hand on the pram and the child pushes hard and, admirably enough, the pram moves fast and straight, and the child achieves infinitely more than he could expect to achieve, simply because the strong hand of the mother is on the pram, adding a great deal of strength to the push of the child and giving direction to the pram. This is what happens when we are together on a job with the Lord Christ: both are in the job, both, yoked together, drag the plough, and yet the one is weak and the other one is strong. The weak is

doing all he can, but the success of the work is not measured by his strength but by the total strength of him together with the other. This explains a great many apostolic sayings. When St. Paul who was so aware of his weakness says: "All things are possible to me in the strength of Christ", did he not think of this? When he says that we are co-workers with Christ, did he not think of this? A great deal of help, a great deal of strength, but together with One Who will never waver, who will never go astray. And one can go astray only by unyoking oneself, falling away from this oneness of purpose and this fidelity to the common task.

At the root of all this, apart from the act of worship, of choice, there is always an act of faith. Faith we will have to discuss in greater detail, but let us say for the moment that this act of faith is the first step; it consists in three things: first of all, in trusting God; secondly, in being faithful to Him; and thirdly, in remaining aware of what has been learnt and in acquiring, as a consequence, the certitude of things unseen (St. Paul).

We usually think of faith in terms of a disposition of the soul which trusts God and, therefore, possesses security and serenity. Faith begins at a simple level, as a total risk in the name of the total truth; remember Abraham called in the night by the voice of God; he was commanded to set out and to go where he would be led; he was not told where he was given no explanation. Abraham followed the command because he had recognised, in the night, that it was the voice of God; and then, God led him to the place He had chosen and declared unto him that it was the land He had promised to him and that, from his seeds, would be born a great nation and, then, a son was born who was the fulfilment of this promise. And, apparently, seemingly contradicting Himself the Lord commanded Abraham to bring Isaac as a sacrifice. Abraham might have said: "but what about Thy promises, how can they be if I sacrifice my son? But he trusted God more than his knowledge of the will of God; he trusted God in an act of complete faith; he would not admit that God was wrong

or mistaken, or unfaithful; he just did what he was told. And here we find a man who chooses to believe God more, even, than what he knows of God, and this is very important because, quite often, we stumble on this very point. What we know of God, the little we know of God, makes it difficult for us to learn more, because the more is not simply more added to the little, it is, every time, such a change of perspective, that what was known before becomes almost untrue in the light of what is known later. Then it is not only trust in God that makes faith. In the Old Testament, the great theme is the faithfulness of the people of God, or else, of its unfaithfulness. The trusting that becomes a chronic situation becomes faithfulness. To trust for a short moment is comparatively easy, although probably very few of us have any idea of what it means to trust God, even over a short moment completely, unreservedly, obediently. Yet to make this act of trust a permanent situation is another aspect of the same faith; it is faithfulness to the will of God as a permanent thing and although it is rooted in the first, it has got its own ways and its own difficulties. And when, through a series of acts of trust and through a prolonged act of faithfulness man becomes aware of God, of His will, of what He is and of His ways, then it becomes increasingly easy to be sure of the things unseen, to stop at the limit between the known and unknown and only to worship instead of asking questions. And this brings us to the serenity and the certitude of faith.

Questions and Answers

"You said to follow anywhere, but where is anywhere, and have we not to become instead of to follow?"

Yes, we have to become. It is so difficult to find one set of expressions to signify what we have got to say and the Scripture puts us in the same position: Christ is the Way, Christ is the Door, Christ is the Head of the Body, and it's Christ's Life which is in us. In a way, it is right to say that we must follow. Christ says: "I have given you an example that you should follow it" and He has gone ahead of us all

the human way in order to cut a groove for us; but, at the same time, we can follow only if we are within Him, we cannot simply follow afar off, or from nearby, with curiosity or with interest, or even with concern, remaining outsiders to Him. We follow, because we belong so completely. The alternative is either to follow or to fall off. I know there is a discrepancy between the two things I said, and yet, when you are yoked together, the two things are brought out more clearly, perhaps: on the one hand, in your togetherness one cannot distinguish the one from the other, and yet each is different and has got his destiny; on the other hand, Christ is the Incarnate Son of God and we are mere creatures, and yet, together with Him, we are the total Christ; there is a difference between being the head or the body; yet, there can be no head without a body and vice versa.

"Our life is not built on what we perceive or do not perceive, but on the choice we make for Him, or against Him, and on the determination we have to do His will or not, to follow after Him or not, to be His or not, to be His servants or not, and so on; and the central moment in life is the fact that we have made this choice and He has become absolutely central: what will happen to us is His lookout. You cannot be related to Him without having a relationship, but that will come sooner or later, in one way or the other. There are people who are aware of what is going on in them, other people are practically unaware of what is going on in them; and yet others can see what they do not see.

About Abraham's faith: Yes, Abraham knew that God could do anything, even raise the boy from the dead. But to believe in this resurrection in that sense is an act of faith which cannot be discredited, because I wonder how many mothers here would say: "I believe in the Resurrection, I accept the sacrifice of my little girl or my little boy, because I know that the Resurrection is there; and yet, we have evidences for the Resurrection now, which Abraham had not: we have Lazarus, we have Christ. I think that, however strong the certitude, the evidence is stronger and it takes a great deal of faith to believe

against every evidence, and that is, really, the moment when faith becomes a reality, because in minor things, too, "life and experience" teach us a lot of things and Christ says the contrary: well, even on that very simple level, we usually, implicitly, say: "experience has taught me that and it is safer than what Christ says", and when it comes to major things, this faith of Abraham, which was not substantiated by any evidence of the past (there had not been a case to which he could refer himself), was a perfect act of faith in the fact that God is wise, God is faithful, God has power; to believe actively, not academically, is a great deal!

"Was it not easier, for the people of the Old Testament to hear the voice of God, Who seems to have been speaking so clearly, in so many words?" I think that the trouble with us is that God has spoken so much that we are accustomed to His speaking and not paying attention, that is why we do not see the will of God. In eight out of ten of our situations, we could give a quotation already from the Old Testament or the New Testament which absolutely clearly shows us what the will of God is, but we are very careful not to look into it. What we expect is a new revelation on every single occasion, because it is much safer: we are practically sure that, as deaf as we are, we will never hear. I think that to know the will of God is not such a complicated thing, to do it is another one. Before you get this kind of concrete, intuitive and direct sense of the will of God which the Apostles had, even in their travelling, you must start by doing those things which you already know; why should God give you a special revelation when you have a whole Bible as thick as that? And if you are not prepared to do one thing, why should you be expected to do another one? And there are two examples about it: The first one is that of the rich man who, being in hell, saw a beggar he knew during his life in Abraham's bosom; and the rich man asks Abraham to let the beggar go back to earth and warn his five brothers of the fate which they are to expect if they go on living in sin as he did, but

Abraham says: "They have Moses and the Prophets". Then the rich man asks again, saying that if they saw the beggar risen from the dead, they would believe; and Abraham says "no, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead". And that is so obviously the case with Christ. And the other example is that of Naaman who came to Elisha to be cured of his leprosy. Naaman came with horses and chariots and expected Elisha to meet him, to stand and to call on the name of the Lord, and instead of that Elisha only sent a messenger to him, saying: "Go, and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean". The reaction of Naaman was to be wroth but he listened to one of his servants who told him: "If the prophet had bid thee do some great thing, wouldst thou not have done it? How much rather then, when he says to thee: wash and be clean?" So he washed in the Jordan and he was clean. And this is again the same about the will of God. If God appeared to us and said: "Now you must do something which is quite out of the ordinary", we would be thrilled and would probably do it, provided it was not too difficult. But as God tells us "Do the same thing I said 2000 years ago", we say "Goodness, I have read it so often, heard it so often, is it worthwhile to try?" and then we find it difficult to know the will of God. There's plenty of it: you just start! St. Augustine says that the will of God is manifested quite often, simply by the circumstances in which we are. We are within a situation, we do not like it and we think "how can I escape it?" instead of saying: "the concrete will of God is that I should be in the situation" and that solves the problem. We are like a pupil who has been given a problem by the teacher, and he thinks the teacher quite silly to have invented such complicated things when he could have given the answer, but there are rules by which one can solve the problem. You are given the problem plus so many rules you have learnt in the past, and you can solve it.

III

Speaking of the Christian life, we have, so far, considered it from the point of view of our life in Christ, our life as part of the Body of Christ, but this is only one side of our Christian life: because it is true that, on the one hand, we are in Christ and Christ is in us, that He is at work in us, that we live only in so far as He is nearer, more intimate to our soul than life itself, and on the other hand it is also true that Christ and we are two different persons. On the one hand, because we are members of His Body, there is the deepest relatedness between Him and us and, on the other hand, we are the sheep of His fold, we are called to follow Him, to learn from Him. There is a duality in this relationship: we are not identical with Him. On the one hand, we are already virtually saved because He had fulfilled all that is necessary for our salvation and, on the other hand, we are not actually saved, but in the process of salvation. And this explains why, both at the outset of our spiritual life, even within the Church, and also in the course of our spiritual life, there is a relationship of "I" and "Thou" with Christ, of "Him" and "us" as distinct from one another, and this finds expression in two ways, in the Gospel and in the course of all our life: two ways which I would like to treat together, but which I would like to separate as two different points at the outset.

The one can be defined in the words addressed by Christ to His two disciples, Andrew and John: "Come and see", the same words which, on another occasion, were addressed to Christ by people in distress "Come and see".

Then there is the other group of relationships which is defined by the commandment of Christ to follow Him, addressed to us throughout the ages, but in a particular way, to different people whom He met in the Gospel.

When we read the Gospel, one of the facts that is strikingly there, which we cannot avoid, is the sense that the Lord Christ was constantly, at every moment of His life, followed by crowds of people during the day; followed by

His disciples when, having dismissed the crowd, He remained in a smaller circle of friends; followed, pursued indeed, at certain moments when He sought isolation and lonely prayer, as in the case when, having dismissed the crowd which He had fed in the wilderness, He retired for a nightly prayer and was sought out by Peter because others were seeking Him to follow Him. This element of following, this element of Christ being surrounded, at every moment and everywhere, is extremely clear in the Gospel.

And now, let us look into the Gospel and ask ourselves what happens to these crowds, to these people, why they followed, what they found. First of all the crowd: we see the crowd around the Lord; it is a complex crowd wherever we find it; there is a small circle of Apostles and of disciples; there is a group, greater or smaller, of people who have their own problems, whether physical suffering and illness, or moral problems and needs, who are hoping that they will receive an answer or the help they need; there are also those who travel along the same path to Jericho, to Jerusalem, towards Galilee and who, as it always was done and continues to be done in countries where people travel in comparative danger, tried to travel together, and, therefore, met Christ, not so much because they had an intention of meeting Him in particular, but because He was one of their fellow travellers. There were also people who had been sent by the Pharisees and the scribes, by the High Priest, people who had come to inquire and to find out; as I said, the crowd was always complex, and what do we find in the relationship between the Lord Christ and this crowd?

At certain moments, the Lord Christ speaks, He speaks with authority to all those round Him, giving, teaching. One of the clearest examples of that kind of relationship is the Sermon on the Mount: The Lord Christ retires a few paces away from the people and speaks; the same is true when He spoke from Peter's boat on the lake. But much more often, we have an impression of stations and movements: at certain moments, the crowd stops and there seems to be a discussion that involves a great

many people, at other moments, Christ seems to be going on along His road and a few people continue the conversation or enter into another conversation.

In all these conversations, at all these moments, concrete individual situations are faced; Christ speaks to one person, directly and personally; what happens to the others?

This is important to us because, so often, we get muddled with the Gospel because of this. So often people say: "I read the Gospel, I cannot fulfil all it says and I do not know what to choose." To choose the easiest seems rather mean, to choose the hardest seems rather proud, and even the distinction between what is easy and what is difficult may be an insufferable problem, because the easiest thing may prove infinitely difficult, while at moments, things difficult may be achieved with ease. In this crowd that surrounded the Lord, He spoke to one man who had asked a question, and this question was answered directly, and the answer was destined for this particular man; in the crowd were other people who had the same problem or a similar one; they probably came alive and caught something of the answer; they continued to brood over it, to try to understand; they might have found their answer in the words of Christ; they may have found the answer in the process of recollection; they may also, after a certain time, have come up to Christ with another question as concrete but more limited perhaps, or wider; or turned another way because they had not understood in the words pronounced before, the answer that was given to them. But innumerable people heard these conversations and knew they were completely irrelevant to them: it was not their problem, it was not their interest, they had nothing to do with these questions, and they were quite legitimately hearing and not partaking in the process.

This happens to us constantly. There are passages of the Gospel that speak to us directly: either those passages which move us deeply, which, in the words of the pilgrims to Emmaus "make our heart burn within us" or, on the contrary, those passages which are

offensive to us: those passages which we would reject if we had the courage and the intellectual integrity to do so. These two kinds of passages are a challenge, they point to the fact that we are not what we should be. Those passages are addressed to us, I would say, to the exclusion, for the moment, of those which appear to us as being an irrelevant conversation between the Lord and someone else. These crowds surrounded the Lord, the some accidentally, the others hopefully. On certain occasions, people in these crowds pressed hard on the Lord: they pressed hard not because it was a crowd, but because they longed to come close. Remember the woman with an issue of blood: she touched the hem of Christ's garment and the Lord asked: "Who has touched Me?" and the disciples could not understand the question, they said: "You are pressed on every side, how can you say that someone has touched You?" obviously, on every side people touched Him, but they touched Him mechanically, they were objects pressed against Him. This woman was not an object pressed by the crowd against the Lord: it was a woman who had stretched out a hand, hoping for something, there was a relationship between Christ and her: that was established in this act of hope and faith, this act of daring (because she did not dare, should not have acted as she did according to Jewish law). Among the people who surrounded Christ, there were also a certain number of men and women who had been the object of His miracles or else were longing for help.

You remember probably those lepers that followed Christ from afar off? Because between Him and them, there was all the law of purity and impurity, they had no right to come close and yet they were in the same position as this woman with an issue of blood. It was not physical distance that made them distant, it was not their coming nearer that made them close to Christ, it was their faith and their longing. They followed from afar off, appealing to Christ's mercy, and Christ turned to them and healed them. These might have followed or gone, and so often, we are told that, after a miracle of healing, of spiritual help, the one who re-

ived it followed Christ. Yet some were not allowed to — and this is also something which is important in this relationship between Christ and us, in this "I" and "Thou" relationship; some were simply allowed to follow, others were ordered or invited to, some were told: "Go home and tell everyone" preparing the ground for faith, being witnesses of what had happened to them personally; still, others, on the contrary, were commanded to go home and remain silent.

Here, again, is something which is of importance to us: So often, the Lord comes near us, and does something to us. He makes our soul alive, our heart warm, our intention clear, our body whole, and, then, He says: "Now, follow Me, I need you near Me for service and for witness"; in other cases He says: "Go home". And so often, when the Lord Christ says: "Go", we answer: "No, I long to be with You, I do not want to be parted" and yet it is the only way in which we can do this service to Christ because, if He does not need us with Him for the sake of others, we should be prepared to go. There is a beautiful passage in the rule of St. Vincent de Paul, in which he says to his nuns: "Learn to abandon God for God", which means two things: "learn to abandon God for God's sake", it may also mean, as some other passages make us think, that anyone of these little ones, who are in need, are to be created as Christ Himself. There is an old saying of the Desert: "if you have seen your brother, you have seen your God", and these are two ways in which we may be called to go away from the warmth, the deep spiritual prayerful experience in which we would delight, because it is not our delight that matters, it is God's service. It is not that God rejects us, but we can, in response to what He has done for us, serve Him by an act of sacrifice, of renunciation, not because renunciation, in itself, is a virtue or is good, but because He needs it. He needs it elsewhere and He has no use for us here, where someone else can do it. On other occasions, the Lord Christ commands us to go home and say nothing: this is also an important thing, I believe, to remember: so often, what God does to us benefits only our

vanity and benefits nothing of God's or anyone else's; so often, it happens that God has come close to our soul, that we have perceived, known, discovered something, and then, we go round, telling of what God has done to us. The result more often than not is, at best, that people, knowing what we are, do not believe it; I say "at best", because then, at least, the honour of God and our vanity are protected; but, from time to time, if we are convincing enough, if we are on the borderline of those cases to whom anything may happen, people begin to give us glory: "Oh, how marvellous he must be... I never suspected it... God has spoken to him... God has healed... God has acted..." and the more, in the sort of deceitful humility which is ours, we say: "But of course, it has nothing to do with us, it is the Lord God", the more people continue to say: "You see, he has even acquired humility", and the result is that the centre of gravity is completely displaced from the Lord God to us. We become the miracle, we move about as a life-miracle. And God? Well, God is there, of course. He worked it. That is all right now, the miracle has become autonomous, it is there to be seen, to be admired, and, after a certain time, we grow quite easily into the habit of being a walking-miracle and we accept the reverence, the veneration or the good-will of people as something quite natural. More often, if we had kept quiet, it would have worked better; quite often, the moment we are about to say something, a voice says in us: "Keep quiet" and we do not: if we had kept quiet, something much more important might have happened; we might, in an act of awareness and of gratitude to God for what He has done for us, have begun to change and to be, to become, the kind of person for whom God legitimately, if I may put it that way, should work miracles; in an act of gratitude, we could improve and then, perhaps, there might have happened what the Gospel tells us about in the beginning of St. Matthew, after the Sermon on the Mount: people might have seen our good deeds and given glory to our Father which is in Heaven. And I think it is extremely important, when anything happens to

us, inwardly or outwardly, to try and find out from the Lord Christ Himself, in prayer, in silence, and in becoming actively grateful (that is, more like the man described in the Gospel), what we need to be and through this discover

whether we should speak or keep quiet; only one never regrets having kept quiet; and one very often regrets having spoken.

Metropolitan ANTON
(to be continued)



VOCABULARY

- AER**—a silken veil normally used to cover the Paten and Chalice.
- ALB**—tunic.
- AMBO**—In Greek churches, the pulpit. In Russian churches, which in general have no pulpit, the term "Ambo" is applied to the central part of the soleas, i. e., to the space immediately in front of the Royal Doors. Whichever the sense in which ambo is used, it is the place from which the deacon reads the Gospel, and from which the sermon is delivered.
- EPITRACHELION**—priestly stole.
- THE EXAPOSTELARION (Gr.) or SVETILEN (Sl.)**—is a troparion sung or read at the end of the canon at Mattins.
- GENUAL**—a diamond-shaped piece of brocade worn suspended from the right hip symbolising the Sword of the Spirit (the Word) and also the towel with which Christ girded Himself to wash the feet of the Apostles.
- HEGUMENOS**—a monastic rank second to that of Archimandrite. It can, but does not necessarily, imply that the holder is in charge of a religious community.
- IKOS**—the stanza or strophe that follows immediately after the kontakion between Canticles 6 and 7 at Mattins.
- KLYUCHAR (pl. KLYUCHARY)**—the priest in charge of the vestry, responsible for care of vestments, vessels and other requisites for Divine Worship.
- LITY**—1. The shortened Office of the Dead commonly sung at the end of the Liturgy.
2. A procession and solemn intercession at Vespers on the eve of Great Feasts and on certain other days after which the blessing of the bread and oil takes place in the centre of the church.
- MOLEBEN**—a prayer service offered before some particular icon or on special occasions, usually in thanksgiving or as intercession.
- OMOPHORION**—pall, symbol of the lost sheep carried by the Good Shepherd.
- ORLETS**—a round carpet embroidered with the image of an eagle soaring above a city. In Byzantium this was an emblem of imperial power and was adopted by the Church to symbolise the dignity of the Episcopate. Such carpets are put down for the bishop to stand on at many points in the Church Service and always during ordination.
- PANAGIA**—a round image of our Lord or His Holy Mother worn by bishops on a chain round their necks.
- PARAMAN (or ANALAV)**—a part of a monastic habit in the form of a rectangular cloth with the instruments of the Lord's Passion worked into it and the inscription "I bear the wounds of the Lord upon my body" which is kept in place on the back of the wearer by four cords and worn beneath the outer garments. In this case, it symbolises readiness to take up the burden of Patriarchal authority and suffer crucifixion together with Christ for the flock.
- PARASTAS**—a form of the Office for the Dead usually said after the Evening Service.
- PAROEMIA**—readings, usually from the Old Testament, appointed for certain Services.
- PODVORYE (pl. PODVORYA)**—originally a piece of city property owned by an outside owner (frequently the filial of a monastery) now often applied to a church given over to the use of a foreign Church as though it were its property and served by a representative of that Church.
- POLYELAIOS**—lit. "much mercy"—a title applied to Psalms 134 and 135 of the Russian Psalter. These two psalms constitute the third appointed reading at Mattins on Great Feasts and on other days. At the polyelaos of the three Sundays immediately preceding the beginning of Lent, Psalm 136 is added to the other two psalms.
- PROKEIMENON (lit. "what is set forth")**—Versicle from the Psalter sung immediately before the reading from Holy Scripture.
- PROSPHORA**—blessed bread specially baked for the Church in traditional forms.
- SCHEMA**—from the Greek. The highest monastic degree involving new, extremely strict vows.
- SKIT**—is a semi-eremitic community consisting of a small brotherhood living in separate cells under the direction of a starets.
- STARETS**—sometimes translated as elder. A title applied to particularly wise and experienced monks who are able to take upon themselves the spiritual guidance of others.
- SOBORNOST (from Russian sobor, assembly, Synod)**—A term with no exact English equivalent, sometimes translated "conciliatory," to denote the quality needed for charitable collaboration.

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and All the East, visits the Trinity-St. Sergius Lavra**

